Zions Herald

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Board of Lay Activities Welcomes New Executive

(Methodist Information Photos)

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March 19, 1952

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READERS WRITE

The Riverdale Decision

I have just finished reading the Rev. Robert Jones' letter published in the March 5th issue of ZIONS HERALD, in which he expresses opposition to the rebuilding of the Riverdale Church in Gloucester. In fairness to Mr. Jones I think it ought to be stated that his letter was sent to ZIONS HERALD before the publication of Bishop Lord's letter requesting all pastors in the New England Conference to take a special offering for the Riverdale project. This circumstance may place Mr. Jones in the unfavorable position of publicly opposing a request of Bishop Lord, an interpretation I do not think Mr. Jones deserves.

In spite of the discrepancy in timing of publication of the two letters I do think, however, that it would have been better and more helpful if Mr. Jones had expressed his views directly to the superintendent responsible for making decision regarding the rebuilding of the church. I would have welcomed any light anyone could give me when I was in process of making the decision.

The decision to approve an effort to raise funds for rebuilding the church was made by me, with Bishop Lord's approval, on the basis of facts. These facts are: (1) The record of the Riverdale Church. A study covering a period of 26 years reveals an average Sunday school attendance of 80, an average Sunday school enrollment of 179, and an average yearly contribution to benevolences of $285. This year a strong youth program has been developed with an average Sunday evening attendance of more than 40. This is a better record than many larger churches can boast.

(2) Another fact is the location of the church. It is the only church in a community of about 1200 people, predominantly Protestant, and geographically apart from the rest of Gloucester. There is a strong community spirit. The church has long served as a community center. It is close to Annisquam, from which it draws a summer congregation nearly as large as the local year-around average.

(3) The response of the congregation and the community to the emergency was a third fact I had to consider. The embers of the burned structure had hardly cooled before contributions for rebuilding began to pour in from all over Cape Ann. These came, for the most part unsolicited, from individuals, fraternal groups, business concerns and churches of all denominations. The local press gave and continues to give excellent support. Evidently the whole Cape Ann community, religious and otherwise, wants and expects this church to be rebuilt. The local church has a campaign for pledges in progress. During the five Sundays since the fire the attendance of the Riverdale Methodist Church, meeting in temporary quarters, has doubled in spite of bad weather. Several families have come forward asking to unite with the church in membership. The only opposition to rebuilding the church I have heard is that stated in Mr. Jones' letter.

My decision to approve an effort to rebuild is also based upon my convictions concerning strategy and the function of the local church. Undoubtedly there is overcrowding in some sections of New England Methodism. Wisdom would seem to indicate that some churches should be eliminated or combined with others. But such decisions should be made upon the basis of all the factors involved and not merely "by fire." They should be made before disaster strikes if we are to preserve assets and personnel.

Furthermore, good strategy involves not merely geographical and population factors but the function, the efficiency and the spirit of the local congregations under consideration. What we need in many situations is not fires to burn down churches but a burning desire in the hearts of the people to ser their communities in the name of Chri Many churches need to recover a lost sen of mission. I am convinced that the Riv dale is experiencing such a recovery and I s evidences that it is spreading among t churches on Cape Ann.

Of course the real decision as to wheth the Riverdale Church will be rebuilt is y to be made. It will be made by funds or t lack of funds for the purpose. Earnest e forts are being made by those who belie in the future of the church to raise the nece sary funds. While this is being done on should think twice before sounding a di couraging note.

ARCHIVER J. STRAIT
Superintenden
Lynn District Melrose, Mas

Cape Ann — Problem?

I am grateful to the Rev. Robert K. Jone Jr., for his thorough survey of our Methodi situation on Cape Ann in his letter, Method ism on the Cape (ZIONS HERALD, March 5th Our church *has* made a contribution to th stricken Riverdale Church, through the New England Conference treasurer, but I hope tha money is not put into a new building until a thorough study of the entire Cape Ann area shows beyond doubt that a new Riverdale building is the answer to local and Cape needs.

I am not impressed by the recently quoted figures of a winter attendance of 50 and a summer attendance of 100 at Riverdale, when other Methodist churches nearby are virtually empty. Modern transportation will get almost anybody anywhere that he and his family want to go to church, providing they want to go badly enough.

About 15 years ago, while I was serving a small church in Pittsburg, Pa., a fire, and a wise annual conference committee, required a small Methodist congregation to join forces with a larger nearby Methodist church. The people of my church were asked to join this union, thus to make an even stronger local situation. They bluntly refused, saying they "would not walk across the street-car tracks (one-half block away) to attend another church." What or whom do we worship — a building or God?

Another problem poses itself — the recurring cry of Methodism over the shortage of ministers. And yet we will oftimes refuse to, or allow local sentiment to stand in the way of, our forming strong union churches requiring less men for pastoral oversight, and permitting the payment of adequate salaries to those men. This shortsighted, costly, and unethical situation exists all over U. S. Methodism. And I, for one, sincerely hope the 1952 General Conference does something about it.

(Rev.) GUY ALLEN,
Dorchester, Mass.

The "New Turn"

JAMES V. CLAYPOOL

HE MOST important "new turn" taken by Christian writers, teachers, leaders and laymen in the generation passing may prove to be the renewed emphasis upon Bible as a book of devotion. Even theologians are ing new books according to their concern for the e or their stress upon Bible truth.

his "new turn" to the Bible is noticeable among Ro- Catholics as well as Protestants. Refugees, displaced ons and sufferers beyond the iron curtain have hero- y carried on by their simple appeal to the Bible, their ity to it under great strain, and their reliance upon it hey witnessed interference with the work of their rches. Use of Bibles brought them a sense of freedom, vell as new insights intellectually and spiritually.

ich occurrences are not new in Protestant history nor el in the experience of evangelical believers. But t is important and much newer is that there has been turning to the Bible in the Roman Church. This ed book which hitherto had been generally forbidden he Catholic laity has now been put into their hands.

is significant and provocative that while on the one d Catholic leaders are reproving their members for reading the Bible more regularly, on the other hand y are identifying the church as the faithful defender God's written word. As to the latter, note this sentence ich opens a tract by the Paulist fathers: "It is a curious maly that Catholics, popularly supposed neither to d the Bible nor to place too much reliance upon it, nowadays practically the only people who continue he calm belief that the Bible is the word of God, and sequently absolutely true."

HE SUPREME COUNCIL of the Knights of Co- lumbus is engaged in a nation-wide advertising cam- gn which attempts to convince Protestants that "the le is a Catholic book." In the pages of a brochure on s title may be read such supporting claims as these: he Bible is, of course, the only book whose principal thor is God himself. . . . The Bible, besides being the pired word of God, also represents a monumental hu- n effort and solicitude, which is preserved in the Cath- c Bible. . . . Of what value is the Bible? Its primary lue is as the meeting-place of the mind of God and the nd of man. The Catholic Church highly esteems the ble solely because God speaks to us through it."

One of the booklets published by the Knights of Co- mbus for the religious home study course, the one en- led "Are You Interested?" is replete with pithy, em- atic assertions: "The Bible decides who is right. . . . arch the scriptures; turn to the Bible. . . . Consult your ble. . . . Catholics love the Bible, cherish the Bible, all of . . . She (the church) believes the Bible to be the word God —not a mere human document. She believes the ible contains no errors. Catholics revere the Bible so uch that they rise and stand when it is read and kiss it evoutly after reading it."

It will come as news to many well-read Protestants that: "The Catholic Church, and only the Catholic Church, ever really taught the Bible to the people at large, and for this purpose she employed painting, poetry, music, sacred plays, and the ceremonial of her services. By these means the people, very few of whom could read, were made familiar with the Bible story and teaching. The reformers swept away all these things and thus deprived the people of their only means of becoming acquainted with the word of God, for it was and is useless as a means of instruction to scatter Bibles amongst people who cannot read. Hence the reformers instead of giving the Bible to the people took it away from them."

AFFIRMATIONS such as these from an authorized Roman Catholic publication might reasonably have come from a Protestant periodical: "The scriptures give the very word of God. . . . The scriptures are God's word spoken. They are not simply words about God, or about his word or about his saving work. They are his word and therefore his work. The words of scripture do not point to what God does. They are what he does. . . . The first thing to do with a starving man is to feed him, not to preach to him. He must be fed spiritually by the bread of the eucharist and equally he must be fed with the bread of the word of God in the scriptures. Any criticisms of the way we present the church to the world must surely be due to the lack of the nourishment the scriptures can give to the soul."

Speaking last year at St. Patrick's Cathedral in New York City, the Rev. Thomas A. Donnellan emphasized the inspiration of the Bible and urged his Catholic audience to devote a minimum of 15 minutes daily to serious Bible reading. "If you have time to do any reading, you have time for the Bible," he declared. "If you subscribe to any magazine or newspaper you have no excuse for not having a copy of the Bible in your home. Some of us are so interested in finding out what's going on in this world that we forget to find out what's going on in God's world."

More Bible reading was urged upon Catholics by the Rev. Michael J. Deacy of St. Patrick's Cathedral in another sermon at solemn mass there. He said: "The scriptures are God's book, written under the inspiration of the holy spirit. As followers of Christ we should read and know the scriptures better than we know any book written by any human being. It will clarify our spiritual vision and safeguard us from many mistaken notions about the kingdom of God."

About three years ago a French Jesuit, Father Maurice Villain, flung forth the message: "Let us open our Bible daily, following the example of our Christian brethren who in this respect have clung to Catholic custom better than we have. For the book of life to recapture its meaning among all who call upon Christ is a condition for progress toward recovery of the whole of what has been

'given and revealed.'" Also in France, Msgr. Chevrot, the regular Lenten preacher at Notre Dame in Paris, made his sermons a commentary on the gospels. The publishing house directed by the Dominicans, the Editions Cerf, encouraged the study of holy scripture in every way through its publications. This movement toward the Bible was on the whole one in which the French Catholics generally took part.

The widely-read Catholic weekly *America* used the occasion of worldwide Bible reading sponsored by the American Bible Society during the season from Thanksgiving to Christmas for a little more prodding of the faithful: "The distribution of leaflets by the American Bible Society, announcing the opening of their annual Bible reading crusade, should remind Catholics anew of the treasures of holy writ which holy mother church continually recommends for daily reading and meditation. 'To ignore the scriptures is to ignore Christ,' St. Jerome wrote more than fifteen hundred years ago in words the present holy father recalled in his encyclical 'divino afflatu.' In this great document, Pope Pius XII added his voice to the insistent urging of each of his predecessors, back to Leo XIII, for daily reading of the word of God."

But the editors were able to remind their readers of a prize promised by the holy father which is an enticement quite different from the rewards of searching the scriptures held up to Protestants: "And if our reading be for at least fifteen minutes each day it wins us, we know, a plenary indulgence once a month."

A standard review for priests recently asked the question: "Where are the Catholic readers of the Bible? When did you last come across one of your friends with an open Bible in front of him? In old days non-Catholics used to read the Bible as a devotional exercise, much as we said the rosary. That is all over; nobody of my age who assists at the public solution of a cross-word can understand the modern hesitations about the identity of Bildad the Shuhite, or Tiglath — Pileser. We are in an odd situation. Nobody reads the Bible; popes and bishops are always telling us we ought to read the Bible."

Then the question "Should Catholics Read the Bible?" is answered by official statements from two of the Popes of our generation, Benedict XV and Pius XII: "Our one desire for all the church's children is that, being saturated with the Bible, they may arrive at that all-surpassing knowledge of Jesus Christ. . . . And none can fail to see what profit and sweet tranquillity must result in well-disposed souls from such devout reading of the Bible."

A widely circulated leaflet on "Why Catholics should read the Bible" declares: "Every household should have a family Bible, and each adult member should have his own." From the section on "How to Read the Bible" are found these not unfamiliar sentiments:

"Taking sharp issue with the humanitarians who held to the perfectibility of man apart from superhuman aid, the Methodists constantly emphasized its possibility by divine grace, and zealously stressed the Christian requirements of perfection."

* * * *

"To Reform the Nation"
by Wade Crawford Barclay
Board of Missions of
The Methodist Church, N. Y.

"The Bible is not to be simply read from cover to co like an ordinary book and then put away. It is a bo to be perused every day. . . . You should read it in pa You have a whole lifetime to read it through and throu time and again. . . . Read a little in the New Testam each day, especially in the gospels. . . . If you have m time, read also in the Old Testament, especially one of psalms. The psalms are the principal and longest pray of the church which are read, recited and sung millions times each day by the millions of her priests and religio men and women. Why should not lay Catholics also a little something of this kind?"

A last quotation comes from a recent issue of a natio magazine of Catholicism. It sums up the hopes a prayers of many: "For the Catholic that which saves not adherence to a legislative text which one thinks discover in the Bible, but the loving disposition of Chr which urges his faithful to think and act as he would in their place. . . . The Catholic like the Protestant co siders the Bible an inspired book. He is wont to call the word of God. He reads it assid ously and finds unspeakable joy its reading because he finds there t same riches that are in his hea Jesus Christ. . . . Thus the Cathol accepts the Bible in certain momen of his existence as the Protestant r ceives it. In this similarity is to b found a genuine consolation and real hope for restoration to unity.

Now, having read all the abov authoritative pronouncements of th Catholic Church, what does i amount to? Or as your high scho child may flip it out, "So what? I think this sums up our feeling.

First, Catholic leadership is zealou in its desire to bring afresh to thei people the great resources of th scripture itself for encouraging th love of God and holy and righteous living in this day

Second, the Roman Catholic attitude toward the Bibl is not nearly as narrow as Protestants ordinarily think What seems to be a bewildering reversal of policy i found to be the fanning into flame of an ember which has been allowed to lie smoldering.

Third, it is important that this venerable ecclesiastical institution which we are wont to say "never passes up a good idea" and "always knows a good thing when it sees it" is going all out for Bible reading at a time when Protestants are doing less Bible reading than their fathers and grandfathers. A current revision of the New Testament is being put into 2,500,000 Catholic homes.

The Catholics have rediscovered the Bible, and continue to rediscover it day by day. There exists among these Christian brethren an active impulse toward Bible reading for its devotional value. No one can tell how far it will go. But to us Protestants it is another summons to take more faithfully and devotedly a "new turn" into the pages of our own Bibles.

The Emergent Cross

VERNE LESLIE SMITH

E OF THE most astounding utterances ever made vas the familiar prophecy of Jesus, "I, if I be lifted m the earth, will draw all men unto me." He ex- d to die upon a cross, an instrument of ignominious reserved for murderous malefactors and dangerous tionists. Every possible opprobrium was associated this torturous death. It was designed for extinction, d.

is, with deep insight and unparalleled faith, saw in eginning. He predicted that the very instrument used erminate him would be the means of exalting him. n one would expect him to be overwhelmed by the ir of defeat he envisioned victory. In the cross de- d to crush him he saw a means of success. How ge a paradox is the cross!

ristianity has a peculiar quality about it. It may be ed, it may be scorned, it may be persecuted, but it t be crushed. Indeed, the very efforts used to sup- it have turned out most strangely to be means of ding it. History attests to this significant fact.

hen the Roman empire with its vaunted and arrogant gth turned like a mad dog on this new religion which ed a crucified insurrectionist, its efforts produced re- in direct opposition to its intent. Persecutions of ralleled perversity succeeded only in intensifying the ty of these strange people who glorified and wor- d a defeated leader and spread the principles and er of this new religion until the emperor himself was d to capitulate and to say, "O Galilean, thou hast uered."

hen the Inquisition sought to suppress Protestantism stead revealed a potency of power which gave new ity to this despised minority group and caused it to nd into world-wide proportions, to the astonishment chagrin of those who expected to liquidate it.

HEN BY parliamentary act Britain tried to force non-conformists into the rigidity of its ecclesias- formalism, it succeeded only in hastening the settling is persecuted group on the American seaboard, with consequent development of an independent people were destined to make freedom of religion one of the erstones of its new nation, and themselves into the ld's most progressive power.

r. Harold Fey has recently reported great prayer tings of tens of thousands of people who, with pente- al power, are assembling without benefit of clergy to e their Christian experiences and to exalt their risen d. And of all unexpected places and people, in pris- r of war camps and among the captured communists Korea! One is startled into almost inarticulate as- shment by such reports.

he facts appear to be that while these Northern eans were drawn into communist service under the ssure of hunger, a considerable number of them had n blessed by Christian experiences and training. Now, under the despair of military defeat, the break-up of families, and the general devastation of the ravages of war, they are evidently reaching for the high hopes their erstwhile Christian faith had implanted in their souls. This has resulted in a religious revival perhaps unmatched in modern times, and in the world's most unpredictable place. How odd the irony of pressures calculated to inculcate atheism providing the very conditions out of which Christianity should emerge! Jesus knew what he was talking about when he indicated that the cross of suffering and persecution would somehow precondition victory.

ONE WONDERS what effect all this might have upon our own religion. We have grown effete and dilettante. To be sure, the cross is honored by all of us. It has won a place of prominence, crowning our churches with its symmetrical beauty; it is adorned and beautified as the focal point of worship; it is boldly emblazoned on our ecclesiastical trappings; it is artistically chased in silver and gold and worn as a charm-like ornament on slender chains but we have many occasions to wonder if we have not lost its significance while we have magnified its beauty. There was nothing nice about the original cross; it meant humiliation and suffering at its absolute worst. Have we escaped the significance of suffering under the delusion that we are bearing a cross by the inconveniences of the trivialities of trouble that all of us experience, or feel that we have done something heroic when we have shouted our declarations of belief and sung sweet songs about the old rugged cross in which we strangely glory? The cross must be experienced in suffering and sacrifice if we are to benefit by its power. We need to take it off our altars and place it on our backs.

The type of Christianity which is emerging from Korean prison camps may surprise us by its New Testament simplicity. It may ignore our familiar ecclesiastical pattern in which Western Christianity has become crystallized, and it surely will not accept our vaunted Americanism as synonymous with Christianity. Indeed, we have lost face in the far East, as Pearl Buck and others have pointed out to our embarrassment. We are looked upon as a materialistic, militaristic, law-breaking people, and our vaunted democracy as a pseudo-Christian cover for the corruption which is luridly revealed in the press for all the world to see. Our indecent movies are familiar to them, and this total picture belies our Christian affections to a point which is clear to them and should be embarrassing to us.

It might well be that we shall yet see missionaries from the far East among us in America who in our prosperity, selfishness, and self-esteem have become essentially pagan. The potency of the cross has not diminished, and its power may yet be felt in America as well as in the prison camps of war-distressed Korea, but only when we too feel the heaviness of its weight.

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A Lenten Meditation

J. Harry Cotton in his excellent book entitled "Christian Knowledge of God"* suggests five conditions essential to true knowledge of people: comradeship, awareness of a common physical world, relationship with other persons, trust, and love. It is not our intention to deal with what Dr. Cotton says about these conditions here, but to consider their importance as an exercise which we believe to be highly important during this Lenten season.

There is a fundamental debate in the world about the status of persons. The materialists and totalitarians threaten the Christian concept of man's unique dignity. Since the Christian lives in a world where he must make a living, buy food, clothing, and shelter, he is thus in a constant conflict with non-spiritual forces. Unless we are to become escapists, it seems clear that we must give considerable thought to the development of Christian comradeship. Such a relationship involves full, two-way conversations. The nature of such comradeships should be thoroughly normal and related to all that we do, and not confined to a kind of departmentalized "church-work" chirping session. In the light of Christian principles, any and all of the experiences of all of us should make such comradeship realistic and spiritually important.

Not too long ago Professor Charles M. McConnell and this editor were having lunch together and, since they were both feeling equally dull that day, they found that they had little to say. A few forced phrases fell flat on their faces, and finally they discovered that they were both evesdropping on the conversation taking place at the next table! Neither the professor the editor has too much restraint in his dealings the other, and on this occasion they readily admi that the next table's conversation was far more teresting — so they openly listened! It was what Cotton would have called a deeping of friends through a relationship with other people. It sa the day on this occasion, to be sure, but it has far m significance than all of that: it illustrates the coun balance that Christian comradeship must have i is to be at all significant.

The churchman in his struggle to be Christian m know what is being said at the next table. He m be aware of his relationship with the rest of the wo He does not live unto himself, or unto those w agree with his own point of view; he lives when sees his personal convictions in the light of all tha before him.

The Council Of Secretaries

Dr. Caradine R. Hooton, president of the Coun of Secretaries of The Methodist Church, has issu the latest attack on the Report of The Survey Co mission of The Methodist Church. It may well that Dr. Hooton's attack was timed to be the conclu ing argument for the secretaries of the church, but it was thus timed, we believe that some amendme to the attack will be necessary.

"As President of the Council (of Secretaries), I ca say that the secretaries, as a group, have not attempt to devise a strategy for its defeat," says Dr. Hooto "On the other hand, it should be understood that t Council of Secretaries has never yet been asked f creative practical suggestions for the elimination overlapping and the enlargement of our efficiency a great church."

Dr. Hooton must clarify the paragraph we ha quoted. In relation to the first statement, surely it not necessary to remind Dr. Hooton that nearly eve board of Methodism has sent out resolutions of prote against the Survey Report. Certainly he must ha his facts when he says that "as a council" the secre taries have planned no strategy for defeat of the re port, but could it be that he is not aware of the de termined efforts of the boards to defeat the report?

More serious, however, is Dr. Hooton's blank statement that the Council of Secretaries has neve been asked to eliminate overlapping. Certainly th

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* "Christian Knowledge of God," by J. Harry Cotton The MacMillan Company, New York, 1951.

aries can hardly avoid the action of the 1948 al Conference which established the Survey nission. The very words in the report which ished the commission were "the study to be a lete survey of their (boards and agencies) ad- trative and promotional programs, including shing, etc . . . *with a view of finding ways and s to reduce duplication and overlapping and to ase the efficiency and economy of the operations r general boards, commissions and service or- ations.*"

rely Dr. Hooton does not mean that members of Council of Secretaries were not present in 1948 n this action was taken by the General Confer- or to deny that one reason for the establishment n impartial survey by the 1948 General Confer- was the failure of the Council of Secretaries to nything about memorials directed to it over and again by annual conferences throughout the en- denomination.

or are we impressed with Dr. Hooton's further for his Board of Temperance "as an independent cy." He apparently opposes the plan to coordinate ld peace, temperance, and social and economic re- ns into one division. Clearly these three aspects hurch life should be coordinated, and it is tragic ed to hear a plea from the Board of Temperance ontinue as "an independent agency." By asking it continue as such, Dr. Hooton admits that it thinks of itself as independent! Surely this needs ful attention by the church at large if it represents end among the employees of our several boards. thodism is connectional, and it will be tragedy in- d if any of its boards or agencies begins to think itself apart or independent from either the total rch, or the causes which the church supports ough its World Service giving.

Sedulously Wooed

The New York Times said of the recent Primaries New Hampshire, "Never before has New Hamp- re been so sedulously wooed. Never before have so ny national figures seen so much of New Hamp- re, and vice—versa." One chap on a television in- view said that his wife had gone to hear all of the ndidates and the representatives of Messers Eisen- wer and Truman, and that she was determined to te for all of them! Another chap, according of the mocratic returns in New Hampshire, nominated illie Sutton for the vice-presidency to serve under uman!

What the New Hampshirites think of all of this will never be known, because there is not a psychologist living who can tell what a New Hampshirite thinks! But what the nation thinks seems to be a little easier to get at. The editorial comments — apart from those which are determined by powerful vested interests — indicate that New Hampshire's party primaries were significant. The television networks concentrated on the two weeks of intensive campaigning; the news services sent their best political observers to New Hampshire to give hourly reports on what and how things were going; radio programs brought New Hampshire into a nation-wide hookup so vast that one commentator observed that even the Great Stone Face, (we call it the old man of the mountain up in these parts) got "mike-fright."

We are not, nor have we ever been apologists for Messers Lait and Mortimer, but last week the state Police "advised" Massachusetts book sellers not to sell their latest book "U. S. A. Confidential," on grounds that the sale of the book "can be the foundation of criminal and civil action." Thus far a few individual libraries have announced that they will pay no attention to the police warning, and book dealers are "bootlegging" the book to their regular customers. Of course this police action will do more to boom the sale of "U. S. A. Confidential" than anything we know of, and, at the same time give credence to the allegations of Messers Lait and Mortimer. They list by names and addresses the current political powers of this state, and all of the New England states, have come in for their share of the Lait-Mortimer treatment. What is clear, however, is that political bosses and crime syndicates have been having an un-hampered field day throughout this country, and the only hope left is grass-roots action among the voters to stem the ugly tide and start reformation.

We hope, despite Mr. Truman's belittling of presidential primaries, that the nation will take note of New Hampshire's tradition in encouraging the people to have something to say about their choice of presidential candidates. As we were writing this, we got an excellent suggestion from the Boston League of Women Voters which we pass on: they are asking that on the day of the state primaries, every church bell should ring 48 times at 8 o'clock in the morning, to awaken the voters to their responsibility, and to remind them that 48 states are involved in the important process of restoring the voting power to the people, as an alternative to the power of the political bosses.

How Does Christian Fellowship Expand?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR APRIL 6th.
TEXT JOHN 15:5-9; ROMANS 16:1-7.

The Inter-relation of Vine and Branches

When Jesus told his disciples "I am the vine, ye are the branches," he made clear the relationship of himself to his disciples. In fact it is an inter-relationship. Jesus was right in making himself the vine in the parable, and his disciples the branches. We do not destroy the central thought of this parable however, by adding the bit of horticulture knowledge that branches are also necessary for the life of the vine. It is really an inter-relation between vine and branch, and Christ and his disciples, that we are trying to establish.

In developing the meaning of the parable Jesus laid great stress upon the fruit that he and his disciples could produce if they had complete inter-relation one with another. He did however put the responsibility of fruit bearing upon his disciples in this verse; "Herein is my Father glorified, that ye bear much fruit." Then Jesus added, in words we should take very seriously, "So shall ye be my disciples." Jesus in this parable laid down some very rugged doctrines. He told us that without him we could do nothing, and went on to say: "If a man abide not in me he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned." The meaning of this is very clear. The disciples business is to produce fruit. If they do not produce they are burned, cast out and have no further existence except as ashes. It might be well for us to add for the sake of no productive branches that Jesus once cautioned his disciples to have patience with the barren fig tree, which they were about to destroy, and give it another chance.

We should read this parable of Luke 13: 6-9 along with the one which we are studying. "A certain man had a fig tree planted in a vineyard and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, 'Behold these three years I come seeking fruit on this fig tree, and find none: cut it down: why cumbereth it the ground?'" Let us keep this text clearly in mind, as Jesus related the parable in which the Lord of the vineyard was asked to let the barren fig tree live another year. "Till I should dig about it and fertilize it: and if it bear fruit well, and if not then after that thou shalt cut it down." For the sake of the unproductive, delayed, and retarded fruit tree branches who are likened to the disciples of Jesus, we have added this parable of the second chance. We are not however forgetting that in the long run the disciples are expected to bear Christian fruit or to suffer the consequences as seems only just.

Expanding Christian Fellowship Through Growth.

In the parable of the vine and branches Jesus showed how his disciples could expand by a process of inter-relationship with him. The fruit he was trying to have duced by him naturally is Christian character and qu of life. He was not thinking primarily of increasing number of his disciples. Paul in his letter to the Rom gave us a process by which the number of disciples Jesus could be increased. Paul wrote to his friends Rome commending to them a certain Phebe: "our si which is a servant of the church which is at Cenchr In fact he requested his Roman Christian friends to ceive her in the Lord as becometh saints." Then follo greetings to his Romans friends calling them by na We sometimes lose sight of the fact that it is necessary promote Christian fellowship by the right human relati ships. After all the drives, crusades, public relation mo ments, publicity, and every modern mechanisms of spre ing the gospel have spent their force, there still rema one simple and effective method of spreading the gosp namely, personal influence.

Paul was a master at building up personal contacts a influencing people. He was smart enough to know th human relations properly conducted can become a migh force of evangelism. He did not lose his old friends the gospel by neglect even of his correspondence. Ho else could he have become the most prolific letter writer all Christian history? His letters are not put in a was basket file! He also broke one of the cherished ministeri Emily Post items of etiquette and wrote to his form parishioners after he had moved to another church. Lik every good evangelistic minister he collected converts unt he had a long list of people who did not forget him a their spiritual father. They wrote to him, and he answe ed their letters. In fact, some of his epistles read a though he had begun the correspondence himself, and no the other way.

The Inner Growth of Christian Fellowship

Fellowship is one of the finest fruits of Christian di scipleship. In fact the early church was a Christian fel lowship. It was written of the early disciples in the second chapter in the Book of Acts that the disciples "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." Later on John Wesley took a group of people whose hearts had been strangely warmed by an inner experience and created the great Christian movement known as Methodism. Along with the heart warming experience went the small fellowship group which today might be called a "cell." The movement grew first from within the individual, then within the group. Any one who has raised cabbages in the garden, or watched a tree grow in the forest, knows that they grow from within, each cell doing its part and helping the others.

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A Bridge Of Books

CHARLES R. JOY

S FRAIL as yet, hardly more than a narrow foot-dge across the stream, but thousands of students ortly be walking over it and international sympa-nd understandings will grow stronger because of it. he basement room of a makeshift building in the ican sector of Berlin, a librarian brought me a writ-talogue and I began to read: Ackerman, N. W., Semitism and Emotional Disorder;" Adams, E. M., etary Management;" so on, down a long alphabetical undreds of books, all in English, a cross-section of ican learning and culture.

en I saw the books themselves, each of them with tractive book-plate in blue and white reading in an: "This book was presented as a part of the t to establish a library for the Free University of n. Sponsored by World Brotherhood in co-opera-with the CARE book program." And thereby hangs , the tale of one of Germany's two youngest uni-ies.

the old days the famous University of Berlin on r den Linden was one of Germany's proudest pos-ns. It had been founded by the initiative of Wil- von Humboldt, and many hundreds of Americans gone there to study under such teachers as Mommsen, mann, Meinecke and Hegel. Before Hitler laid his llowed hands on it in 1933, it had 11,000 students 120 scientific institutes.

HE RUSSIANS occupied the city in 1945, three nonths before the other allied armies arrived, and im-iately began to reshape all educational institutions in rdance with Eastern ideas. Then when the city was ly divided among the various occupying forces the ersity, located in that part of the city called Stadt e, fell into the Russian sector. It was re-opened in uary, 1946, by order of the Russian occupying force, all efforts had failed to set it on a four power basis, even then it was hoped that the old loyalties and tradi-s would be respected and the university be restored e eminence it had enjoyed before the Hitler days.

facade of democracy was indeed erected at the begin-. Georg Wrazidly, who belonged to the Christian ocratic Union, had fought in the underground and been in the concentration camp of Buchenwald, was le the leader of the student working committee. Many e opponents and the victims of the Nazi regime were itted, the communists naively believing that all anti-zis were at heart communists, or could be easily won ommunism, because of their fear of reviving fascism. soon became evident to the communist leaders, how-, that this was a fundamental error. In May, 1946, ty members of the student working committee, all of m recognized victims of fascism, protested against the of communist emblems for the decoration of the uni-sity. Wrazidly was immediately removed from his ition.

A preparatory academy was then established, the purpose of which was to prepare young people selected by the communists for the university. Applicants from middle-class families were excluded, and since not enough candidates acceptable to the communists could be found, the number of students was limited to a very marked degreee.

THOSE ALREADY in the university continued to fight for a democratic regime. The communist administration was openly criticized. Frau Professor Knake, who supported the students in their protests, was dismissed. And then the terror began. Georg Wrazidly and several other students were arrested by the NKVD. The student body was forbidden to interest itself in the case. No one knew what the charges against the apprehended students were, and to this day all efforts to find out what happened to them have failed.

As the university became increasingly communist, fear and mistrust entered the class rooms, which ceased to be halls of learning. It was evident that there were spies everywhere. The student in the next seat might well be one of them. Free speech was no longer possible, free opinion was no longer tolerated. The stifling air of Hitlerism was back under a new name.

One last effort was made in May, 1948, to bring the school under the Berlin Magistrat, but when this failed, it was clear to all that a free university must be established in the western sector. The mayor of the city, Professor Ernst Reuter, issued a manifesto and called upon all to help.

The founding of a great university is never an easy task, and this particular project was greatly handicapped by the currency reform, which in deflating the value of money had wiped out savings and endowments and capital funds everywhere, and by the blockade of Berlin, in ill-conceived attempt of the Soviet Union to force the surrender of the city. Buildings, furnishings, equipment of all kinds had to be found. It was decided to establish faculties of liberal arts, medicine, law and political economy in the winter of 1948. There was no money for the laboratories needed for a faculty of science and for the same reason the medical faculty was limited to a clinical department. The military government helped with a generous transfer of funds, and much money was raised from private donations. On September 22, 1948, the university received from the Magistrat of Berlin its legal title: The Free University.

Out of 3500 applicants 2200 students were immediately admitted, extra points being given in the examination for those who had resisted Nazism. A study of the student body that first semester showed that only 8 per cent had been officers in the army or had held posts in a Hitler organization, probably the lowest percentage in all of academic Germany. Twenty per cent were children of laborers, as compared with 3 per cent before the war in

(Continued on Page 22)

The Worker's Un-faced Challenge

GEORGE CRAGO

AMERICAN working men and women over the years have prided themselves on being able to meet, and overcome, every challenge they have faced.

From the standpoint of economic, industrial and political tests this has been true, but there is one big challenge — the most important one of all as far as the individual is concerned — that many, many men and women who have to work for a living have either ignored or retreated from in disorder.

For the sake of contrast, this great challenge will not be identified here but will be presented later so that the contrast between the way other tests have been met and this vital issue has been by-passed will be all the more impressive.

In the early days of this nation, there came a time when the people in the colonial states began to feel "cramped," and they set out on foot, on horseback, or in covered wagons to establish new frontiers. This movement continued until all of the western "wilderness" had been conquered. The story of the conquest of those frontiers is well known to every American, young and old. It was the first great challenge that was met and overcome.

Following on the heels of this expansion came the steam age, which caused displacement of workers and conditions which hastened the completion of the conquest of the wilderness as men sought for new ways of making a living when they were displaced by steam power. Steam power, of course, made new jobs eventually in greater number than those that were lost, but this change in our industrial system presented a challenge which had to be met and conquered.

THEN CAME the gasoline engine, electric power, and mass production, and the nation's workers faced a challenge greater than any that had ever confronted them. In order to meet this new challenge, men and women became more interested in ways and means of working together so that human beings might successfully compete with the machine and these other new man-made developments which threatened to be their undoing.

The first step taken was to organize guilds, protective organizations, and various forms of collective action now referred to as labor unions. It was not long, however, until the ordinary functions of the unions were not enough to meet the growing complexity of our modern civilization, and over a period of years the unions went in for political action; research in its broader sense; the development of legal departments; education of the membership along many lines; the training of union leaders from the local level up; creation of the labor press and the intelligent use of newspapers, radio, and now television as mass media, and legislative lobbying.

In recent years, the workers have been encouraged by their leaders to become active in civic and community affairs so that they might have a greater "voice" in what went on at local, state and national levels. That, briefly, provides a picture of how the workers have tackled one challenge after another, as they and their child after them have become better educated and better formed.

But, in all of this, the worker had been waging a ing fight in many, many instances, or had given up a lost cause his voice and vote in what can be called h the spiritual side of his life. That is the great challe spoken of in the opening paragraphs.

Let us consider this situation; what brought it abo and what has been done to impress upon the worker fact that meeting these other challenges will be em victories if the spiritual challenge is ignored.

DURING WORLD WAR II, great numbers of wo ers moved to new areas where defense jobs w available. This was a continuation, but on a larger a different scale, of the displacements and changes that ha taken place in the United States since pioneer days. O church member recently told of attending churches three different denominations during his boyhood, becau circumstances caused the family to move from one co munity to another.

During these periods of "displacement," the work and his family frequently broke the ties that had boun them to the church. Too many times those ties remaine broken and the worker and his family drifted away fro the church. And during those periods of great industri and economic change, the leaders of the churches felt the powerful forces at work, but were not just sure how t cope with them. As a result, many church leaders, in cluding ministers in the local pulpit, sought to hold o to what they had — to maintain the status quo — and i so doing they lost the contacts with the worker which had enabled them to know his problems and how he fel about things. Most important of all, the fellowship an counsel of the church and the pastor were lost to th worker.

Then, when the worker finally began to get his eco nomic, industrial and political house in order he realized or should now begin to realize, that he had lost the fight to maintain his spiritual integrity. There are exceptions to the rule, to be sure, but the overall situation has not been exaggerated.

It is recalled that one man faced the loss of his membership in a church because he had become active in a labor union. (And that happened since the idea that labor activity was insurrection against the government has been discarded.)

It is recorded that he told the leaders of the church that if they "owned" it, he would withdraw his membership, but that if the church belonged to Christ he had as much right to be a member as they did. That man faced the great challenge and conquered it, but his case can be considered the exception.

If the worker regrets the resulting loss of fellowship

counsel he once enjoyed in the church, and if he sincerely desires to face the great challenge of putting his spiritual life in order again, what can he do about it? Here are some suggestions to be taken at their face value:

The worker should immediately return to the church of his choice, and that does not merely mean "belonging" to the denomination. As a matter of fact, he probably has retained his membership, even though he may have felt like an outsider.

The worker should make his return to the church one of reconciliation with his maker, as well as being physically present in God's house. This is what the Methodists call the "inner witness" of divine guidance and humility of spirit before God.

Once back in the place of worship, the worker should give the same degree of moral and financial support to the church and its undertaking as he does to his lodge, his political party, or his union. If he pays his "dues" in the spiritual sense he can feel that he has full "voice and vote" in the church and its functions.

HE SHOULD NOT wait to be called upon to serve, but should volunteer his services in any possible way in addition to strengthening the church by his presence and gifts. In some churches he might even get the "cold shoulder," but what is that in comparison with the other challenges he has met and conquered on the outside? Has he not shown his ability to overcome even the greatest odds in other fields of endeavor?

It might appear that this failure or inability of the worker to face up to the great challenge is all his fault, but we know that is not entirely true. Too many times he is outside the church, or merely a "card-carrying member" in union parlance, because he was frozen out. An anti-labor employer who contributed generously to the church may have frightened the minister into being afraid to speak out for social, economic and political change and reform. When the worker found out that his church had gone to the "other side" and had set up idols to wealth and affluence, it ceased to be God's house to him and he had no desire to attend or support such an institution.

It, therefore, requires that the church cast down its idols and ask God's forgiveness for turning a deaf ear to the functions of the holy spirit. This may mean that the minister and the "leaders" of the church will need to humble themselves and seek a renewed witness of the power spirit.

If the financial question is involved, no one can question the fact that 100 members in moderate circumstances can contribute as much as one "well-fixed" individual, and their contribution of their presence in the congregation is a great morale booster for the minister. That may be looking at the matter from a secular viewpoint, but that kind of viewpoint has been prevalent in too many churches for too long a time as far as finances are concerned.

There are many other things which the church needs to do to show that it has cast out its idols. The church, minister and membership — needs to apply Christian principles to civic and community life; it needs to take a more determined stand against the forces of evil and lawlessness; it should take greater interest in politics, not on a partisan basis but in encouraging Christian men and women to seek office; it needs to rub shoulders with the worker in order to understand his problems and obtain his viewpoint, all in the spirit of the Wesleys and the pioneers of Methodism and other denominations (and we have our 1951 pioneers, too) who say, "show me your faith without works and I will show you my faith by my works."

The worker has made a start in the right direction, but his efforts up to now have been weak. They must be encouraged. As the worker (and the word has been used in a broad and general sense) finds that there is a place for him in the church he will invite others to join with him.

Where the organized worker is concerned, his leaders should take the same interest in his spiritual welfare as they do in the realm of economics, industry, education, social welfare, politics, and the like. This kind of leadership is woefully lacking, but the signs of an awakening are to be seen on the horizon. A beginning has been made in the religion and labor foundation, in the department of the church and economic life of the National Council of Churches, and in similar organizations of Catholic and Jewish church bodies, as well as the social action programs of several Protestant churches. In all of those organizations can be found prominent leaders of labor, but the number is still far too small.

The worker, at long last, is girding to meet the great challenge. He needs the prayers and the right hand of fellowship of all those who claim to be followers of the master workman of the race.

PRAYER

Lalia Mitchell Thornton

This is no careless little student-prayer,
Read from a book of short and easy words;
This I have set within my heart, and learned
Day after day, as one for conflict girds
His courage by repeated feats of arms.
Lord, I have pondered long thy holy writ,
I know what blesses and I know what harms;
I have been patient, well content to sit
At feet of those who can interpret best
The things on which eternal blessings rest.

I have served truly, seeking no reward,
In private living and in public place,
I have not turned from thee, or thine, my Lord;
Thy servant's name has never known disgrace.
These many years, through fortune good and ill,
I kept the faith, and now I come to thee.
Grant me some blessing, if it be thy will
And let thy countenance be turned to me,
That I may know by some small earthly gain
That all my prayers and deeds were not in vain.

Library of the
UNION THEOLOGICAL SEMINARY

Education In Protestantism

NASHVILLE, Tenn. — Education of Protestant children in the true meaning of Protestantism is one of today's great needs, Dr. John Q. Schisler of Nashville told the annual meeting of the Methodist General Board of Education. "We need to take this step so that the coming generation will grow up understanding what Protestantism is," said Dr. Schisler, who is executive secretary of the Methodist local church division.

Discussing some of the problems of his division, Dr. Schisler said that 70 million Americans have changed residence in the past ten years, and some 12 million are constantly on the move today. "In addition to difficulties arising out of the changing population scene, one-half of America is still unchurched, and four-fifths of the people have no connection with Sunday schools," he said. "Seventy-three per cent of the nation's youth — about 19 million young people — are not members of any church. The answer is for the church to go to the people. Two-thirds of the American people now live in cities of more than 10,000 yet two-thirds of the Methodist families still live in towns under 10,000 or in rural areas."

Dr. Schisler reported that 500,000 volunteer teachers are active in Methodist Sunday schools, and 400,000 church workers took part in the division's leadership training schools during the past four years. He noted a ten-year increase of more than 100 per cent in vacation church schools — from 7,471 in 1941 to 15,000 in 1951. Church school offerings to world service and other benevolences increased from $2,000,000 in 1945 to $2,700,000 in 1951, he said.

Defeat Of UMT Bill

WASHINGTON, D. C. — A major victory was scored by religious groups opposing universal military training when a bill to establish permanent peacetime UMT was defeated in the House of Representatives. By the unexpectedly large majority of 236 to 162 the bill was recommitted to the House armed services committee. Although the Senat a similar measure pending before it, th tion of the House makes it doubtful UMT will be enacted this year.

A "great deal of credit" is due to the termined and persistent opposition of ch groups for the result of the House vot Raymond Wilson, executive secretary of Friends (Quakers) committee on nati legislation, said. Mr. Wilson saw in the sult "vindication for the position of the c ches that UMT is out of harmony American tradition and out of step with kind of leadership that ought to be exe in America today."

He added, however, that "this is no for the churches to stop because we still h a major task before us of building a peac world. . . . This is merely a reprieve fr the ultimate militarization of our youth our society which a world of continuous p er struggle will entail," Mr. Wilson said

Four church women leaders said in a st ment issued in Washington that the Ho had "spoken the voice of the people" that Washington should "heed the voice the people and not the voice of the Pen gon." The statement urged church peo to continue to speak with a united voice public issues "which are of moral conce to Christians" and affirmed the strength such a "moral voice."

Signers of the statement were Mrs. Cl Metheny of Columbus, O., president of Ohio Council of Church Women; Mrs. L lian Watford, legislative consultant of American Baptist Convention's council f social progress; Mrs. C. M. Moter of Jac son, Miss., president of the Jackson Coun of Church Women, and Mrs. Kenneth Yager, of Detroit, a leader of Methodi women in Michigan.

Tolerance In Franco-Spain

SPAIN (EPS) — On February 2nd, th chapel of the Spanish Evangelical Church Badajoz, Estremadura, was closed by ord of the governor of the province, and seal put on the door by the police. In Saragoss Aragon, the Spanish Evangelical Church ha not yet been accorded permission to use i new place of worship, despite an applicatio September 17, 1951, to the governor of th province, and repeated at the beginning o January, 1952. In Jaca, in the Pyrenees, th situation is the same as the Evangelical Church has been denied authorization sinc 1948 to use its premises, despite constant re quests, the most recent at the beginning o this year.

All requests for permission to use these places of worship have been submitted to authorities on the basis of Article VI of the Fuero de los Espanoles, allowing privat worship by non-Catholic confessions. A ci cular of February 23, 1948, sent by the mi try of the interior to all civil governors, d

You're Only Young Once

HOOVER RUPERT

Price Tags

If you have been feeling pretty low lately and you need something to bolster a sagging ego, give a thought to what the atomic age has done to increase your market value. Here is real encouragement to those who have suffered under the 98 cent tag. You recall the fact that some idle brother figured out the chemical value of the human body. He took as an example a man weighing 140 pounds. He has enough fat for 7 bars of soap, carbon enough for 9000 pencils, phosphorus for 2200 match heads, iron for one medium size nail, lime enough to white-wash a chicken coop, water enough to fill a ten-gallon barrel, and sulphur enough to rid one dog of fleas. Market value less than ten dollars. Of course we have been ego-inflated by the spiral of economic inflation and you might even sell for $17.50 on today's thriving market.

Well, hold onto your million-dollar liver, friend, but the age of wonders has come again. You have increased in monetary value according to atomic researchers. They say that the atoms in the human body have an energy of 11,400,000 kilowatt hours per pound. Pardon me while I rest my hundred-thousand-dollar eyelid (the left one, the right one works harder and is worth one-hundred thousand dollars and ninety-eight cents). Anyhow, that energy potential sells for 570 million dollars for each pound. If you weight 150 pounds, that totals 85 and one half billion dollars. Just think what some of us who weigh in at a tenth of a ton could do for the national debt. I should live so long! Even you hundred pounders could put a dent in that national indenture.

So don't sell yourself short. When you respond to that greeting, "How you feeling?" with a "Feel like a million dollars!", take another look at yourself. You're underselling yourself. Even when you are at your worst (which for some is the usual self, of course) you are worth a cool half-billion dollars. Isn't good old science wonderful? And on this diet, every pound I lose costs me millions of dollars. Oh well, just pass the pie. Make it a la mode.

If you want to get serious a moment, take a look at the Christian concept of life if you want to see what a person is really worth. At the very heart of the message of Jesus was this emphasis on the sacredness of human personality. A person is of infinite value just because he is a person. Say, that's a revolutionary doctrine! Especially is it so in a world like ours where some seek to put the state above the person in value, where the impact of human slavery is still felt in the social traditions of the nation, where men are ruthless in their sacrifice of persons and personal values to gain power, prestige, and wealth, where so many of us dissipate the potential spiritual energy of a God-endowed life.

How do *you* figure the value of a person? I hope not on his chemical value, or on the basis of race, ancestry, or social position. The Christian gospel figures it on the basis that a person is a child of God, with all the potentialities of divine greatness. How close to that standard do you do your figuring?

the term "private worship" as follows: rivate worship is meant either strictly al worship or worship taking place in- premises devoted to the practice of the on concerned."

a note from the Spanish government February 12th following President an's remarks concerning intolerance in panish regime, the Bureau of Diplomatic nation rejected what it termed "an at- at interference by a foreign govern- in the internal affairs of our country" aid that, "it may perhaps be of value all that where religious liberty is con- d the Spanish government holds scru- sly by the principle of maintaining the lic unity of our country, and tolerating bservance, in private, of dissenting wor-

he government has observed towards enting confessions), the same traditional ation since the time of the constitution 76 and the concordat of 1851," the note nued. "The 20,000 Protestants living in n, half of whom are foreigners, have on 200 chapels in which they may hold services, and a number of pastors pro- onately higher than that of the clergy lation to the Catholic population. They celebrate marriages by their own rites, bury their dead in their own graveyards. under cover of friendly relations between ns, the governments of various countries to take advantage of that friendship to religious dissensions in our country, they making a mistake which the nation will r accept and whose consequences will ttributable to them alone."

thodist Office In Capital

s a result of a Christian citizenship semi- in New York and Washington, February -29th, 50 Methodist college students ted a memorial to General Conference ng that a permanent office be set up in nation's capitol to represent all interests he church on legislative matters.

his action came in the closing session on ation which climaxed a whirlwind tour behind-the-scene activities in the United ions and Congress. Seventeen states and foreign countries were represented by the dents, who heard 43 speakers in six days.

How the United Nations is inoculating ,000,000 undernourished children around world against tuberculosis under the in- national children's emergency relief fund NICEF), how 10 technicians a week are ng sent to help undeveloped areas of the rld and how a disarmament commission is ng set up to handle one of the world's rniest problems were among the most im- tant projects studied in New York.

celand has given more money per capita assist in the UNICEF program than any er country, according to Miss Helen Ma- sek of the UNICEF staff. Mrs. Jean Singer, information specialist for the United States mission to the UN, warned that infinite patience must be exercised when trying to get 60 nations to work together in the UN. No spectacular results can be expected soon, perhaps for years, from the disarmament commission, she explained. After each talk the students peppered the speaker with questions concerning his field of work.

ZIONS HERALD 125 YEARS AGO

March 21, 1827

Guns. — The invention of guns is indisputably German, and was produced in this manner. One Barthoe Schwattz, a friar, in making a chemical experiment, mixed saltpetre and brimstone with other ingredients, and set them upon a fire in a crucible; but a spark getting in, the pot suddenly broke, with great violence and noise; which unexpected event surprised him at first, but he repeated the experiment, and finding the effect constant, set himself to work to improve it; for which purpose he caused an iron pipe to be made, with a small hole to fire at; and putting in some of his ingredients together with small stones, set fire to it, and found that it answered his expectations, in penetrating all before it. This happened about the year 1330 and was soon improved to the making of great ordnance, etc.

* * * *

Died. — In Germany, Beethoven, the celebrated composer.

* * * *

The Magic of a Name. — A religious and miscellaneous newspaper, entitled, the *"Christian Register,"* is about to be published in Albany. We beg leave to inform those gentlemen, who have proposed this new work, that a paper with the same title has been published for years in Boston, under the patronage of the Unitarian Congregationalists. . . . The name of any religious or literary paper is exclusively the property of such paper, as well as the character for literary excellence, sound faith, or practical piety which it may have established. If no understanding exists between the *Christian Register* of Boston and the one in contemplation, we would respectfully recommend the eighth commandment for the motto of the new one.

Spanish Pastor Beaten

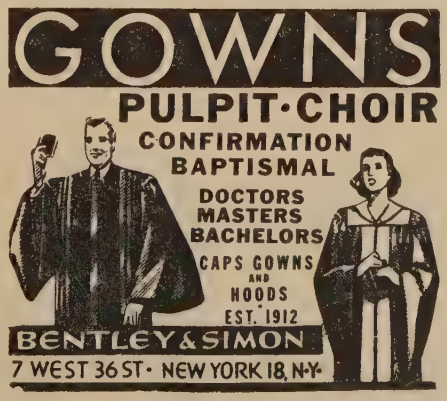
MADRID — The pastor of a Protestant chapel in Seville was beaten up by a group of Spanish boys who broke into the sanctuary and set fire to its Bibles, hymnals and pews, according to a report received in Madrid.

The report said that a band of 15 to 20 boys, some of whom were said to be wearing Catholic Action buttons, burst into the Spanish Reform chapel of San Basilio as Dr. Santos Molina, the pastor, was leading youthful members of his congregation in choir practice. The chapel is in a patio at the rear of a small building which from the street looks like an ordinary dwelling.

According to the report, the boys broke down the street door of the house, crossed the patio and invaded the chapel. Crying "Down with Protestantism," they poured gasoline on books and pews from small cans they were carrying and set the fluid aflame.

When the pastor tried to stop them, the report added, several of the youths set upon him, knocked him down and then fled. Choir members put the fire out before extensive damage was done.

Civil authorities, notified of the incident by congregation members, ordered a police guard about the chapel and Seville's two other Protestant centers, the Baptist and Holy Trinity churches.



Review Social Action

NEW YORK — The executive committee of the general council of the Congregational Christian Churches has decided to immediately appoint a committee to review the work of the denomination's council of social action. Decision to appoint the review committee was made following a meeting of the executive committee with representatives of a 16-man national laymen's committee formed recently in Minneapolis to oppose Congregational political action.

The laymen's group had attacked the activity of the council of social action, charging that it is "trying to put the church into power politics." These charges were denied by Dr. Liston Pope, dean of Yale Divinity School and chairman of the social action agency. Dr. Douglas Horton, secretary of the church's general council, said the review committee will include representatives of both the council for social action and its critics.

Last September, the social action group's national board meeting in Washington, D. C., went on record as favoring "any impartial and fairminded review" of its activity.

The Church That Everyone Built

BETTY THOMPSON

"Don't get too mixed up with the new church," William Langdon had cautioned his wife when a retired Methodist minister came to start a congregation at Franklin Square, N. Y. This is a Long Island community which has changed almost overnight from marshlands and farms into more than a thousand new homes.

But the wet wash was pushed out of the way and chairs installed in the basement of the Langdon home for the first worship service of the Methodist community church. Like many another person who gave time and services to the establishment of the new church, Mr. Langdon soon found himself more interested than he had anticipated.

At the organization meeting of the church early in 1947, the World War II veteran offered the basement of his new home as meeting place for the congregation. From that Sunday in January until the new church was occupied in June, 1948, the Langdons moved clotheslines and washtubs aside weekly for the chaplain's altar and other equipment. Today the once skeptical basement owner is a member of the board of trustees, and his wife is teacher and pianist for the church school.

Because the Brooklyn and Long Island Church Society saw in the rows of trim white bungalows and the larger ranch houses more than a real estate development, a religious survey of the expanding neighborhood was made. In street after street of homes which, despite uniformity of structure, took on some of the character of their owners, the Rev. Dr. Harry E. Belcher, mission society executive, and his associates found families interested in the establishment of a Protestant church under Methodist direction. Dr. Belcher believed he knew the very man for the job. The Rev. Edgar S. Jackson, a slender white-haired man with the energy that might be expected of a former baseball pitcher, was then retired and living at Cold Spring Harbor, L. I. When Mr. Jackson heard that the result of the bell-pushing and door-knocking was a definite request from these Long Islanders for a Methodist church, he agreed to commute twenty-one miles from his home to Franklin Square.

With the aid of the church society and of the division of home missions and church extension, Methodist Board of Missions, the young congregation was able to purchase seventeen lots at an important intersection. Building funds came slowly, and, despite a gift of $15,000 when the Embury Methodist Church of Brooklyn was sold to another congregation, construction seemed impossible. Plans were studied, but costs and estimates seemed far beyond the reach of the church.

One day when the minister met an old friend and former baseball team-mate on the streets of a neighboring town, stories of old days and famous plays were neglected while Mr. Jackson told of the frustrating struggles of the newly-formed Wesley Methodist Church. David Dusenberry, of Huntington, L. I., the friend and an architect, offered his services without charge. He gave counsel, helped get the plans blueprinted, and saw the project to completion.

But architectural counsel alone will not build a church. In another Long Island Methodist church — at Floral Park — Mr. Jackson had taken into membership a young man who is now a contractor and builder. Henry Heidtmann offered to take the job as

WHEN THE SNOW DRIFTS HIGH, LET SOME YOUNGER FELLOW SHOVEL OUT THE DRIVEWAY.

MASSACHUSETTS HEART ASSOCIATION

builder of Wesley Church. That saved the congregation much money. Another Floral Park friend, George McCord, did the mason work. Legal advice was donated by John Davies, first president of the board of trustees and present church school superintendent. Members of the church wired the entire building under the leadership of Arthur Bumby, an electrician who gave up his vacation to do the wiring.

When the co-operatively-built church was dedicated by Bishop Herbert Welch in September, 1948, the congregation had grown from the 28 members of the first basement congregation to 62. Today as the church approaches its fifth birthday (May 4, 1947 is the date for the formal organization), there are 350 members. The community continues to spread, and there are now more than 1,500 homes. Members of the church come from nineteen denominations. Some have never before belonged to a church. The church school, which even in the early days occupied three homes, now has 226 members and needs more room.

Among the members who joined on confession of faith were a mother, father, and son — the family of Ralph Weidler. They had observed with increasing interest the needs and opportunities of the new church. As the first Christmas approached the family asked the privilege of making a gift: a Hammond organ.

The distance the preacher traveled to his work from his home had been noticed by Mr. Weidler. So he went with the church treasurer to ask the pastor if he would be willing to move into a parsonage Mr. Weidler would build, and for which he would assume all financial responsibility for five years until the church could begin to pay. In six weeks the minister and his wife were occupying the new parsonage next to the church.

Wesley Methodist Church's treasurer, John Kelley, says his faith in the church and in God has been greatly strengthened since he began this job. Help has always come when it was needed, he says. Last summer when vacation months left the treasury quite low a shortage seemed certain. Then three large checks came in rapid succession from a young couple who had joined the church. The treasurer and pastor were mystified.

Mr. Jackson stopped by the handsome dog kennels owned by the contributors. He wanted to thank them personally for their generosity. Before he could begin, the young man, who is also assistant scoutmaster of the church troop, spoke. "I expect you're wondering about those checks," he said. "Well, they are a tithe of the amount we received from the sale of our Boxer puppies."

Why have these and other young families been so dedicated to the work of the new church? They, and the people from other communities who have contributed time, labor, and money, believe that Wesley is what Mr. Jackson hopes it will continue to be — "a church continuously productive of Christian character for the individual and Christian culture for the community." And, too, because they have been inspired by the spirit of Edgar S. Jackson, active in his "retirement."

Hall Of Fame

Four persons were named to membership in the Methodist hall of fame in philanthropy at the annual convention of the National Association of Methodist Hospitals and Homes in Cleveland, Ohio, Feb. 20th.

The hall of fame, also known as the honor society of the healing and helping hand, was established three years ago by the Methodist Board of Hospitals and Homes as a means of recognizing outstanding contributors of time, talent, and money to Methodist philanthropic institutions. Only 17 persons have been cited for this honor since its founding.

All of those honored this year have been outstanding in the field of child welfare. They are: Miss Katharine F. Lenroot of Hartsdale, N. Y., nationally recognized as a leader in child welfare, who before her retirement last year was for 17 years chief of

children's bureau of the Federal Security ty, Washington, D. C. Mrs. Mary L. man, Shaker Heights, Ohio, honored er gifts and service to the Methodist en's home, Berea, Ohio. She has been mber of the board of trustees of the since 1942. Mrs. Emma Lang, Cleve- cited for her benefactions to the same ution. Lang cottage at the home was a in memory of her husband, the late ge Lang. She had also been a benefac- other churches and institutions, includ- aldwin-Wallace college.

anee Burrus Lawrence, Jackson, Miss., estate broker, honored for his gifts and e to the Mississippi orphan home, on e board of directors he serves as presi- All received hand-engrossed member- certificates from Bishop William T. Wat- of Louisville, Ky., president of the odist Board of Hospitals and Homes.

ver Story

n the cover, Robert G. Mayfield (top,), new executive secretary of the General d of Lay Activities of The Methodist rch, was welcomed by board members special meeting in Chicago, February and 12th. Ray H. Nichols (left) of Ver- Texas, president of the board, greets Mayfield.

the lower photo, Bishop Glenn R. Phil- of the Denver Area is shown addressing board on the report of the Survey Com- ion. Seated at the table are: Dr. Charles Robbin (left), Tacoma, Washington, re- ing secretary, and D. Stewart Patterson, shington, D. C., vice-president, who was iding at the time.

ientists At Dickinson

ARLISLE, Pa., — Two world-known scien- will speak at the Dickinson College estley celebration on March 20th, when a y annual award for distinguished service ough science will be presented by the col- e for the first time. The day-long pro- m will honor the memory of Joseph estley, discoverer of oxygen, who died 148 rs ago. Priceless scientific apparatus ned and used by Priestley, which has been the possession of Dickinson College since 1, will be exhibited.

Dr. Karl T. Compton, adviser to the Gov- ment on atom bomb tests and a former sident of Massachusetts Institute of chnology, and Dr. Hugh Stott Taylor, ding physical scientist and dean of the inceton Graduate School, will be the prin- al speakers. Dr. Compton, who witnessed e Bikini and other A-bomb tests, will speak the closing session at 8:30 p. m., on "Aca- mic Freedom." The new science award ll be conferred at that time by Dr. William . Edel, president of the college, and Josiah edgwood and Sons, Ltd., will present to e college a replica of the medallion of Priestley made in 1779 by the English pottery firm.

Dr. Taylor will address a dinner for scientists and other invited guests at 6:30 p. m. His subjects will be "Catalytic Research — Modern Trends." Dr. E. A. Vuilleumier and Dr. Whitfield J. Bell, Jr., members of the faculty, will speak at earlier sessions on the lives of Priestley and his friend, Thomas Cooper, "father" of industrial chemistry in America, who taught at Dickinson from 1811 to 1815.

Clergy Income Tax

MANILA, P. I. — Internal Revenue Collector Saturnino David said here he will press for the collection of income taxes from members of the clergy.

A team of tax examiners have already been assigned by Mr. David to look into the individual assets of priests. According to a Bureau of Internal Revenue report, cited by Mr. David, "not one priest, minister, or rabbi has ever paid an income tax."

American tax experts attached to the Mutual Security Administration have been urging full exploitation of all possible sources of revenue.

Bishop Baker To Teach

Bishop James C. Baker of the Los Angeles area of The Methodist Church will join the faculty of the school of religion at the University of Southern California in September, President Fred D. Fagg, Jr., of S. C., announced.

Dr. Baker will serve as visiting professor of practical theology and chairman of the advisory council of the School of Religion. The bishop will retire from active work of the episcopacy in July and will begin his teaching duties at S. C., with the fall term opening in September.

Most of Bishop Baker's professional life has been spent in university circles. He is a graduate of Illinois Wesleyan and Boston University School of Theology and holds honorary doctor's degree from seven institutions. For more than 20 years he was pastor of the First Methodist Church in Urbana, Illinois, adjoining the campus of that state's university. He established there the first of the more than 100 Wesley Foundations which now dot the country.

Elected to the office of bishop in 1928, he served for four years in Japan and Korea, and for seven in San Francisco. Since 1939 he has been bishop of the Los Angeles area. His success in bringing to the pulpits of his area young men of scholarship and ability has attracted nation-wide attention.

During his 24 years in the episcopacy, Bishop Baker has been honored with such posts as president of the Council of Bishops, chairman of the International Missionary Council, delegate to the ecumenical conferences at Oxford, Madras, and Amsterdam, and member of the executive committee of the World Council of Churches.

In the Fall of 1945 he was one of a deputation of four Protestant leaders sent from America to the Protestant churches of Japan at the request of Japanese Christians. He is a trustee of the University of Southern California and a leader in many community enterprises.

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Aids Excluded Family

SAN FRANCISCO — For several weeks Southwood parents have kept ten of their children from attending Sunday school at the Buri Buri Community Methodist church in South San Francisco. The children were withdrawn, according to the Rev. Romain A. Swedenburg, pastor, because of the church's stand against Southwood's decision to exclude the Chinese family of Sing Sheng from their all-Caucasian suburb.

"We are going to contact those families and are hoping they will return them for the children's sake," the pastor said. Mr. Swedenburg said he had not mentioned the Sheng episode in any of his sermons, but that Sunday school teachers had done so. The clergyman added that he had secured an offer of a house for the Shengs in his community, which adjoins Southwood.

"I think it's too bad when the children can't find in their homes the same spirit we try to teach them in church," he said. Actually, he explained, only half the children from Southwood attending the Sunday school were withdrawn.

The pastor said he had received seven or eight anonymous telephone calls urging him to "mind my own business" and be "less concerned over the Chinese." One mother called to say she felt she wasn't intolerant, but didn't want to live beside the Chinese because their presence would lower property values. "Her idea of tolerance and the church's are different," Mr. Swedenburg said.

However, the minister also said he had received one phone call from a Roman Catholic woman entirely approving his church's stand. Mr. Swedenburg said he also has received letters from places as far away as Seattle approving his action in getting a house for Mr. Sheng.

In addition to the children who were withdrawn, five Southwood families who were about to enter the church as members have stopped coming to membership classes, Mr. Swedenburg said. The church now has 250 parishioners. "I think they may change their minds after a bit," he said.

Books Reviewed

"The Long Loneliness"

By Dorothy Day. Harper and Bros., N. Y. Price, $3.50.

Autobiography always gets a recommendation from me. I have yet to read any which did not strike some homiletical fire which more than compensated for any weakness.

I want to recommend this book for other than preachers, however. First of all, I want those who have been taking their Blanshard straight to get a little of this. It will help round out their thinking about our Roman Catholic brethren. Then, I want those who are moving heaven and earth to take the name "Methodist" away from the unofficial Federation for Social Action to read it and ponder how tolerantly the Roman totalitarianism treats an anarchist, pacifist, radical, unionist, communitarian, land-reforming, lay movement calling itself the "Catholic Worker Movement" and publishing an unorthodox (to put it mildly) sheet known as the *Catholic Worker.*

Dorothy Day's story threads from nominal, conservative, Protestant backgrounds through socialism, the I. W. W. movement, jail, communism, common-law marriage to the F. O. R., Roman Catholicism and the *Catholic Worker* (of which she is co-founder). She inherited journalism from her father, and apparently a certain mysticism from no one knows where — a sense of suffering and its value she found enhanced in early years by the psalms and more lately by the saints of Roman Catholicism. She is still working in the Bowery section of New York City. If her story sometimes reveals aspirations toward canonized sainthood we ought to remember Herndon's comment on Lincoln, "no great man was ever modest."

Those looking for a diagnosis and prescription for earthly ills will go a long way to find a better than the one with which she closes, "we have all known the long loneliness and we have learned that the only solution is love, and that love comes with community. — *Reviewed by Raymond E. Balcomb.*

"The Life Of The Soul"

By Samuel H. Miller. Harper and Bros., N. Y., 1952. Prize, $2.00.

This is a book of wisdom. It deals with the problems of the inner life, but does not labor any solutions. One gets the effect, from the author's style and method, of a philosopher ruminating, thinking out loud for the benefit of any who will listen. But the thoughts are not wandering thoughts. They are purposeful, couched in gracious language, rising out of a background of rich personal experience and acquaintance with other masters of the spiritual life.

Like all good books, this volume stirs high thoughts on the reader's part, on such themes as, "The Career of the Soul," "Spiritual Health," "Hiding Places of Power," "Beginning Eternity Now," and other similar themes which form the chapter titles. — *Reviewed by C. F. Avey.*

"The One Church"

By Clarence Tucker Craig. Abingdon-Cokesbury Press, N. Y., 1952. Price, $2.00.

In this modest but important volume, the dean of Drew Theological Seminary addresses himself to an analysis of the situation as it exists concerning the trend toward greater union of the Christian church. From the standpoint of many years and much experience in ecumenical conferences, as well as his distinguished contributions in New Testament scholarship, Dr. Craig is exceptionally well equipped to provide an authoritative discussion.

An introductory statement emphasizes the contention that "it is time to lay alongside our contemporary divisions the unmistakable witness of the New Testament that the church is by nature one." The typical problems that stand in the way of achieving this feeling and state of unity, sacraments, ord baptism, are all given illuminating disc sion. The emphasis throughout is "in light of the New Testament," and mod difficulties in church union are always over against scriptural standards as reveal in the history of the earliest church, that the New Testament. The recommendatio for resolving the numerous points of confl emphasize practical rather than dogmatic lief and procedure. — *Reviewed by C. Avey.*

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or Treasurer — Mr. S. O. MacMullen, 87 Kilby Street, Boston, Mass.

"Don't Think About It"

By Carmel Myers. Doubleday and C N. Y. Price, $1.50.

This little book is completely secular a vice intended for those suffering from gri or personal tragedy. The advice is: "If yo can't help it, don't think about it." Suppre and sublimate; be active; and bolster yo own "won't power" by joining or formin a "Don't Think Club," which the autho claims is to those who have had tragedy i their lives what the A. A. is for those wh have had liquor. It is a product of the au thor's own experiences in losing her mothe her husband, and being frightened by hold up men.

Christians will surely find more help i scripture and the communion of the saint than in this. That it was written, however is a revelation of the non-religious frame o reference in which (most?) Americans live and their earnest efforts to lift themselve by their own bootstraps. — *Raymond E. Ba comb.*

"The Roman Catholic Church And Democracy"

By Harold R. Rafton. The Beacon Press, Boston. Price, 35 cents.

The sub-title of this paper-bound pamphlet is "The Teachings of Pope Leo XIII." Its aim is to demonstrate, from the published encyclicals of the Pope of the last quarter of the 19th century, that the Roman Catholic system "(1) condemns our American credo, demanding first loyalty to its own doctrines and forbidding independent thought; (2) makes it obligatory for Catholics to combat our American credo; (3) forbids Catholics from modifying their system according to American ideals; (4) forbids Catholics to question their church authorities or to take action even where these prelates may admittedly be guilty of grievous sins."

Therefore Rafton appeals irenically to our Roman Catholic lay brethren to purge their church of anti-democratic tendencies. They are to do this by first refusing contributions until financial reports are made by parish churches, then they are to demand a voice in budgetary matters, then they are to secure control of church property, then to infiltrate the parochial school administration, and de-

the right to elect the clergy. "Catho- ll then be ready to demand the elimi- of anti-democratic Catholic doctrines." iagnosis is much more plausible than escription. — *Reviewed by Raymond E. ıb.*

A Wide Circuit

F. Reid

g Hunger

world is hungry. And there can be mistice with hunger. The world is y for food. It is hungry for peace. It gry for a better life, though it may not iculate in defining it. And while and there is physical hunger, there will be r peace nor a better life. While there v, wasting, gnawing hunger, men will y nostrum, no matter how fantastic, olds any promise of relieving that hun-

isms know this, and they spread their nes wherever hunger haunts men. ians know this, too, and their mission- mbassadors make their programs "prac- we say: they teach better farming, soil rvation, good health practices, "each- ach-one" methods, wherever they serve. while, as a temporary measure prior to oping economic self-sufficiency among a e, they give relief — relief by way of of clothing, of medicine — acting as s of those who have on behalf of those have not yet attained.

t it wasn't a missionary who was talking ther night; it was the President of the d States: "The people of the underde- ed countries are hungry. We can show how to grow more food. They are We can show them how to be healed. r countries are rich in resources, but people are very poor. We can show how to use their resources in a way will raise their standards of living. This e first line of defense in these areas of world."

d then Mr. Truman added what we he and our lawmakers and military ad- s will bear in mind and apply as new sions arise: "We know the communist ises are false, but it would be ridiculous o to the peoples of Asia and Africa and Near East and say, 'Here are guns. Use to drive away the men who are promis- you what you have always wanted.' ach communism cannot be halted by pons of war. We must meet the chal- e with more appropriate means. That is t the Point Four program does."

he church people of America hail the t Four program, and have pledged their peration to it. Indeed, it is the Christian ionary program — its "practical" aspects pplied by government. We will be with r years to come.

eanwhile, and until the nations have de- ped their economic resources and the world's plenty has been distributed so as to drive the spectre of hunger and want from every land, the compassionate sharing of Christian Americans with their less-supplied brethren the world over must be continued. This opportunity to care for men, to share with men, to show men the meaning of Christian compassion, is dramatized for all our churches in "One Great Hour of Sharing" on Sunday, March 23rd. On that day will be begun the churches' raising of some $6,000,000 to be used in relief — food, clothing, medicine, shelter — to millions in distress.

Sunday Law Changes

Albany, N. Y. — The New York State Council of Churches has restated its opposition to measures that would open Sunday to a much wider variety of sports and entertainment and called for statewide public hearings on the problem.

In opposing the changes recommended by a joint legislative committee established earlier this year, the council said present laws governing sports and entertainment on Sunday permit an "adequate number and diversity of such entertainment."

A bill embodying the committee recommendations, introduced by Assemblyman Malcolm Wilson, Westchester County Republican committee chairman, was reported favorably from the Assembly Codes Committee.

The council announced its opposition to all bills to change Sunday laws on the grounds that: "They encourage pressure interests of an increased number and variety of public Sunday sports, theatrical and other performances to descend upon local governing bodies to secure local option permission.

"The local city, town, or village imposing restrictions within their own boundaries would not be protected from such activities operated on the outside edge of their communities.

"We can better afford to wait for the results of a statewide study of these issues, based upon public hearings, than to open the doors wide now only to attempt to close down discriminatingly later."

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$40,000 To Lycoming

Williamsport, Pa. — Mr. Robert F. Rich, president of the Lycoming College board of directors, has given two gifts amounting to $40,000 to the college in memory of his wife, Mrs. Julia Trump Rich, whose death occurred last December.

The income from a $25,000 annuity, to be added to the endowment funds of the college, will be devoted "to furthering Christian education," stated President John W. Long. Mr. Rich has directed that the second gift, $15,000, shall be applied toward indebtedness on the John W. Long Library which was dedicated last Fall. A room in the new library will now be known as the Julia Trump Rich Memorial Room.

Dr. Long pointed out that four generations of the Rich family have been identified with the college and that benefactions in excess of a quarter million dollars have come from them since the initial endowment fund campaign of 1903.

Israel Makes Payment

Washington (ISI) — The government of Israel this week made the first payment on principal on loans totaling $135,000,000 which it received from the Export-Import Bank of Washington.

The amount of the principal repayment was $1,458,341.00. At the same time, a semi-annual interest payment of $1,494,722.47 was made. A check for the combined amounts, a total of $2,953,063.47, was formally handed by the Ambassador of Israel, Mr. Abba S. Eban, to Mr. Herbert E. Gaston, chairman of the bank, at the bank's offices.

Two separate loans were made by the Export-Import Bank to the government of Israel. The first, in an amount of $100,000,000, was given in January 1949, and the second, in an amount of $35,000,000, in December 1950.

The loans are to be repaid in twelve years and carry an interest rate of 3 and one half per cent. The funds are being utilized by the Israel government for approved projects in the development of agriculture, communications, industrial projects, transportation, expansion of the port of Haifa and telecommunication equipment. The largest part of these loans, including the entire amount of the second loan, was allocated for agricultural development in connection with the reclamation of desolate land, irrigation, the purchase of machinery and other agricultural equipment. The total amount from these loans devoted to agriculture was $70,000,000.

PERSONS

Bishop John Wesley Lord, resident in the Boston Area, will preside at the Maine Conference, May 14th through 18th, and the New England Conference, May 21st through 25th; Bishop Alexander P. Shaw, resident in the Baltimore Area, will preside over the New Hampshire Conference, May 28th through June 1st; and Bishop Newell S. Booth, resident in the Elizabethville, Africa Area, will preside at the New England Southern Conference, June 4th through 8th.

The United Council on World Affairs will present "The World and You" on Wednesday, March 19th at radio station WHDH at 4:15. W. E. Mullins, political columnist, *The Boston Herald,* A. M. Schlesinger, Jr., and Senator Christopher Phillips, will discuss "Is Taft's Foreign Policy The Answer?" The moderator will be Mrs. John K. Fairbank.

A daughter, Judith Ann, was born to the Rev. and Mrs. Wayne Stoops, February 6th, at the Lawrence Memorial Hospital, Medford, Mass.

To San Francisco

Trans World Airlines announced that plans are already underway to assist delegates with travel arrangements to the General Conference of The Methodist Church in San Francisco April 22nd-27th. In the auditorium right at the conference site plans are being completed to have a travel booth to aid delegates with their return reservations.

Some of the TWA offices in major cities from coast to coast have already set up special telephone lines to handle requests for reservations on both the standard and the economical sky tourist flights direct to San Francisco. In Boston the telephone number is LAfayette 3-3017; Miss Conaxis is assigned to handle the travel arrangements of delegates and their friends attending the conference. To secure the best accommodations everyone is urged to make early reservations.

Church Women

The annual meeting of the Massachusetts Council of Church Women will be held Thursday, March 20th, at the Epworth Methodist Church, 52 Salisbury Street, Worcester, Mass. at 10:30 o'clock.

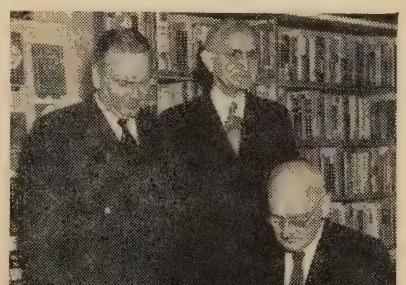
The speaker will be Mrs. Alan R. Morse of Brookline, former president of the Massachusetts League of Women Voters. She will speak at the afternoon session on the subject: "Our Responsibility as Citizens."

Mrs. Emil M. Hartl of Boston, council president, will preside at the morning program which will be devoted to annual reports and election of officers. Representatives of councils of churches and woman's groups throughout the state will attend.

The worship service of the afternoon session, beginning at 1:45, will be led by Mrs. Harold R. Brown, a board member of the Worcester Federation of Church Women. Mrs. John H. Hitchcock, president of the Worcester Federation of Church Women, will preside. The soloist will be Mrs. Marjorie Crossman.

The Rev. Clarence A. Morrill, assistant director of the Methodist Hospital of Brooklyn, New York, has been designated for nomineeship in the American College of Hospital administrators.

Bishop An Author



Bishop Francis J. McConnell, retired, is shown signing his autobiography, "By the Way," at the Cokesbury Book Store, Boston, February 28th. Looking on are Bishop Lewis O. Hartman, retired, and Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church.

Army Seeking 300 Chaplains

Citing the increased size of the Army and the need to replace reserve chaplains who will soon complete their active duty assignments, Major General Roy H. Parker, chief of chaplains, declared that the Army is seeking 300 Protestant clergymen for service with American troops in the United States and overseas in 1952. "We are especially interested in receiving applications from young seminarians who will graduate this year," Chaplain Parker said. "These men can apply for appointment 120 days prior to graduation," he explained.

Chaplains who are appointed will receive a minimum of 30 days notice before they are required to report for duty, unless a shorter notice is acceptable to the individual. When called to active service, the initial assignment will normally be the chaplain school, Fort Slocum, New York, for the six-weeks' officer basic course.

Applicants must be citizens of the United States and either actively engaged in the vilian ministry or seminarians who graduate in 120 days or less. They must indorsed by their denominations and the educational and physical requireme established by the Department of the Ar Initial appointment will be in the rank first lieutenant.

Requests for additional information sho be addressed to the appropriate denomi tional indorsing agency, the Office of Chief of Chaplains, Department of the Ar Washington 25, D. C., or The First Ar Chaplain, Governors Island, New York.

The engagement of Miss Ruth Hayd Richardson, grand-daughter of the Bishop Ernest G. Richardson of Philadelp and Mrs. Richardson, has been announced her parents, Mr. and Mrs. Hallam Richa son of Brooklyn, N. Y., and Bristol, Co Miss Richardson, who is a senior in Mou Holyoke College, is to marry Robert Billi ton Skeele, son of Mr. and Mrs. John Ske of Garrison House Farm, Durham, N. He is a senior in Amherst and enrolled in t Officer Candidate program.

Men's Communion Breakfast

On March 30th, Passion Sunday, the Cou cil of Church Men will hold their fourth a nual Communion service and breakfast First Church, Court Square, Springfiel Mass. Mr. Sidney F. Law of First Church general chairman and will preside.

The service at the church will commen at 7:00 a. m. Dr. H. Hughes Wagner wi give the Communion meditation and th Rev. Raymond Spears of Liberty Methodis Church, representing the Ministers' Associa tion, will preside at the Communion table.

Arrangements at First Church are i charge of Mr. H. Leonard Hutchinson o Park Memorial Baptist Church, past presiden of the council. The breakfast at the Spring field auditorium is in charge of Mr. Eugen Lyman, of Wesley Methodist Church. Pub licity is in charge of Mr. John W. Culver, Emmanuel Congregational Church. Mr. C Stanton Gallup, well-known lumber deale of Connecticut and an outstanding Baptis layman, will be the speaker at the auditor ium.

Ticket distribution will be in charge of Mr Charles M. Turnbull, Emmanuel Congrega tional Church, president of the Council o Church Men. Tickets will be available at ea church and also the council office.

Spring Rally

The spring rally of the Portland Distric M. Y. F. was held on Sunday, March 9th, a the School Street Methodist Church in Go ham, Maine. More than 200 young peop attended the meeting, which included "stump the experts" panel discussion dealin

outh interests, a box lunch supper, and ping service.

Rev. Peter P. Ahn of Seoul, Korea, a at Boston University School of The- spoke at the evening meeting on ems of Christian Korean Youth." The of the Gorham State Teachers' Col- rovided music.

lp Neal of the Gorham church led the p service, with greetings given by Les- owland, Portland District youth direc- nd Jeanette Moores, president of the m M. Y. F. Mrs. Ruth Salsbury was st, and Lewis H. Beckford, song leader.

Rev. Frederick A. Dyckman, execu- ecretary of the board of education of ew England Southern Conference an- es the following Summer Program at Aldersgate, N. Scituate, R. I.:

20-22 — College Weekend; dean, the . Carl Patton Jr.

22-28 — M. Y. F. Assembly; dean, the . C. Dale White; assoc. dean, the Rev. tt Mees.

29 — July 5 — High School Institute; n, the Rev. E. M. Parkhurst; assoc. n, the Rev. Percy F. Smith.

6-12 — High School Institute; dean, the v. Willard J. McLaughlin; assoc. dean, Rev. William C. Moore.

13-19 — Christian Adventure Camp; n, the Rev. Berkley Hathorne; assoc. n, the Rev. E. McKinnon White.

20-26 — Christian Adventure Camp; n, the Rev. H. Osgood Bennett; assoc. n, the Rev. Carl W. Saunders.

27 — Aug. 2 — Christian Adventure mp; dean, the Rev. Frederick P. Frank; soc. dean, the Rev. Charles S. Johnson.

8-10 — Woman's Society Weekend; an, Mrs. Harry Chase; registrar, Mrs. ilbert Kittredge.

10-17 — Young Adult Retreat; dean, e Rev. Ralph E. Henard, Registrar of amp Aldersgate, the Rev. William Brad- y, Mapleville, R. I.

ll For Crime Battle

HICAGO — A call urging churches to fight recently-revealed politico-criminal alli- es was issued at a meeting held in subur- Winnetka.

everal members of the "Big Nineteen," cial committee set up to head the fight inst organized crime, spoke to church and c officials. The meeting was sponsored by Church Federation of Greater Chicago.

y E. Reed, prominent Chicagoan and mber of the Big 19, said his committee uld need all the help church groups could e.

The Rev. John W. Harms, executive vice- sident of the Church Federation, said: he responsibility of clean government rests the shoulders of the church-going people. Crime and corruption in politics do not flourish except as average citizens tolerate them."

John A. Dawson, president of the Chicago Baptist Association, told the group they can not shrug off responsibility for correcting the ills in government. "Too many of us who belong to churches don't vote," he said. "Conditions in Chicago today can be blamed greatly upon our passive attitude."

The meeting also was addressed by Virgil E. Peterson, executive director of the Chicago Crime Commission.

Historic Alarm Bell

ALLEN F. KERNS

Russ Veator

Very early one morning during the war of 1812, a young man was walking home from a visit with his lady-love when he discovered the British soldiers were about to make a surprise attack on the town of Rockport. He thought of the bell in the belfry of the Congregational Church and rang it loud and long. The townspeople were awakened and were able to defend their homes, but in the ensuing battle the bell was fired upon and cracked.

The one ton Historic Alarm Bell, as it came to be known is one of the few remaining bells hand-forged by Paul Revere and his son. The tone is clear, for the crack is barely discernable. The bell still bears the words "Revere & Son Boston 1806."

Methodism was first introduced on Cape Ann in 1806, and for several years the folks in Riverdale gathered in a neighborhood home to hold services with an itinerant preacher. In 1837 the townfolk held a meeting and decided to build their own church. Land was donated "equally up the hill and equally down the hill" so that the parishioners would not have too far to walk! The church was erected the next year at a cost of $2409.54, and the bell was purchased from Rockport Congregational at that time.

During the 114 years that the bell has remained in the belfry, considerable money has been spent to make improvements on the church. The building was enlarged to a great extent from both the front and the rear. Two small heating stoves in the center of the auditorium were replaced with central heating by coal, and later converted to oil. The vestry was done over and a new floor was laid on the stage. The church sanctuary was considered one of the most beautiful on the Cape, and even in New England after it had been remodeled and decorated only two years ago. A new pipe organ was installed prior to this — the first to have its music played by radio.

Now as we pass the burned-out structure with its boarded windows, the barricade around the outside, the danger signs posted upon its doors, and we look up to see the belfry leaning to the north, we wonder how long the building can stand against the winds and the rains. But we don't want it to stand any longer! The old must be torn down to make way for the new. Our goal is set. By our own hard work, the grace of God, and the help of our friends, we shall raise the needed $100,000.

Bishop John Wesley Lord announces the appointment of the Rev. Robert B. Perry to the Orange and South Athol, Mass., charge, effective April 1st. Mr. Perry, a member on trial of the New England Conference, has been pastor at Feeding Hills, Mass., for the last two years. He is a native New Englander and a graduate of the College of Liberal Arts and the School of Theology of Boston University.

Two Methodist ministers of the New England Area have recently been elected to local public offices. The Rev. John K. Montgomery of Fisk Memorial Methodist Church, Natick, Mass., was elected a member of the Board of Welfare in Natick. The Rev. Wallace E. Hayes, of First Methodist Church, Winchendon, Mass., was elected town treasurer of Winchendon.

Service Of Devotion

A service of devotion, followed by a silent luncheon and the sacrament of the Lord's Supper, will be held in Oak Square Methodist Church, Brighton, Mass., April 1st, from 10:30 a. m. to 1:00 p. m. The theme is "Ye Are My Witnesses."

This is under the auspices of the Woman's Society of Christian Service for the Boston District, and each local president is requested to let Mrs. Robert Buchanan, 55 Montforn Avenue, Brighton, know not later than Monday, March 31st, how many will be present from her church.

The Homemaker's Corner

Mrs. Harry A. Burnham

The Homemaker's Spree.

It is just around the corner, that bane of men's existence and, deny it however much they may, the semi-annual glorified spree of homemakers. Of course it is housecleaning.

Somewhere I read a woman's grocery list for a day late in March. It included, "some ammonia, sal soda, four bars of yellow soap and a clothes line."

Some years ago I clipped a page from a magazine, I do not remember what magazine, but the title of the article and the illustrations appealed to me. It was called "Cures for Post-holiday doldrums." The cures consisted, among other things, of moving the furniture around. A picture showed a woman, dust-capped and be-aproned, pushing with all her strength against a chest of drawers which apparently had to be where it wasn't. Under the picture was the statement, "Changing the furniture around is to a woman what a vacation is to a man."

Another ridiculous picture was of the woman, too busy to stop for luncheon, down on her knees scrubbing the floor with one hand and holding a piece of butterscotch pie to her mouth with the other.

Another cure suggested for the doldrums was painting the walls a different color, which would seem to be a major operation.

This brings us to a suggestion reported to have been made recently by an interior decorator to the effect that it is well to have the color of the living room walls in contrast to the colors you wear, so that you will stand out when you enter your room. "The room should be a background for the people so that one sees them first, not the room," says the expert.

An artist suggests that the new shade, "Winter Wine," or a "Tomato Red" go well with pale green walls. All this might be fairly practical if all the walls in the house were the same color, and all of one's dresses were tomato red, but wouldn't it be a bit awkward to have to change one's dress as one goes from room to room?

Perhaps it would be better to paraphrase the interior decorator's advice and say "Your personality should be so fine that it will be seen first, not your dress."

New Education Building

Nashville, Tenn. — Dedication and cornerstone laying of two big units in the rapidly expanding Methodist center in Nashville highlighted the final session of the annual meeting of the church's General Board of Education.

Bishop Paul B. Kern of Nashville gave the keynote address at the formal dedication of the nearly completed $1,100,000 national headquarters building of the board. He said the building was symbolic of the fusing of education and evangelism which in recent years had grown increasingly away from the old "senseless" battle between the two in some quarters.

Later, the 30 bishops and about 150 other clergymen, members of the board and staff members from over the nation watched the cornerstone laid for the new $850,000 building of the Methodist General Board of Evangelism. Inclement weather necessitated holding the ceremony inside the chapel of Scarritt College for Christian Workers.

Center of interest in the new evangelism building is its "Original Upper Room Chapel" which is being designed to simulate the scene of the Last Supper. The building will be the headquarters of the Upper Room, devotional periodical published by the Board of Evangelism.

Face Angry Mob

San Francisco — Five churchmen led by a Methodist minister faced an angry mob in San Pablo, Cal., to defend the rights of a Negro who had moved into an all-white section of that town across the bay.

Despite shouts and stones from the crowd of 150, many of whom were teen-agers, the churchmen planted an American flag in front of the home of Wilbur D. Gary and took up their stand around it with some 40 supporters.

The minister, the Rev. Fred H. Busher, pastor of a church in nearby Richmond, then began to read the Declaration of Independence. He was greeted with jeers, catcalls, boos and cries of "nigger lover," "get out of here you phony preacher" and "why are you sticking up for the black man?" Mr. Busher had read only a few lines of the Declaration when Sheriff James Long arrived and ordered both groups to disperse. "I don't care w side you're on, I consider this an unlaw assemblage," the sheriff said. "I must you that the Supreme Court has ruled restrictive covenants are no good. I'm h to enforce the law and I'm asking you to home." "O. K., Sheriff, that's the law," Busher replied for his supporters. "N let's all go home, boys."

After both groups had dispersed, the she put a guard over the Gary home. "I cided to give the crowd a little sample of Americanism," the Methodist minister s later. "All over the world our people, cluding a lot of Negroes, are dying for principles of Americanism. Sometimes have to take a little action."

Mr. Busher is former president of a Ri mond brotherhood group which was re ganized six months ago into a chapter of t National Conference of Christians and Je The minister said the Richmond NCCJ cha ter would discuss the incident in a sympo um on restrictive covenants.

"We believe there should be no racial b riers or prejudices holding our people apart he said. He added that his support had bee asked by the Rev. Sidney Smith, pastor of t El Sobrante Methodist Church in San Pa lo's Rollingwood district where the Ga home is located. The Rollingwood distric borders on Richmond.

Indianapolis On Racialism

Indianapolis — Twenty-three Protesta churches with white congregations in the In dianapolis area say they would not acce into their memberships people from other ra cial groups. Their position was disclosed i a survey made by the department of racia and cultural relations of the National Coun cil of Churches at the suggestion of the In dianapolis Church Federation.

The survey was part of a Federation program to improve race relations. It was based on answers from 118 churches to a questionnaire sent to the 406 churches in Indianapolis and Marion County listed in the directory issued by the Indianapolis Church Federation. Forty-one churches which filled out the questionnaire did not answer the question as to their position on admitting people of other races as members. Fifty-four churches — 35 white and 19 Negro — said they would accept such members.

Another question asked was: "Is the presence of racial groups other than those which normally attend your church welcome?" To this, twenty churches — 19 white and one Negro — answered "No." Twenty-three did not reply to the question, and 74 churches — 55 white and 19 Negro — said that representatives of all racial groups are welcome to attend their services. One church said it did not know.

Twenty-two churches — 18 white and four Negro — indicated that they have, at th

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time, two or more racial groups rep- in their membership. Thirty-one s reported that they carry on race re- programs either within the church it- in the community. To the question, u aware that you are facing problems relations?", 96 churches answered

e hundred and three of the churches h the questionnaires were sent are in polis; 103 are located elsewhere in County. Last fall, Indianapolis was ted as a possible headquarters site for tional Council of Churches because of y's racial policies.

hington Diary

L W. IRWIN

Hearing before the Interstate and n Commerce Committee has just run day course concerning liquor advertis- er radio and television. The bill was signed to disturb advertising of alco- beverages of the beer and wine type io and television and so these basically y shows that finally dig under moral nce will continue for the present with ss as usual. This bill was meant only reventive against any further inroads home through distilled liquor ads.

whole alcoholic trade however, with core agents, appeared to battle against assage of any precautionary measure. thing "from the oratory of aged chest- to soothing soap" was served up like mic goose-grease" as a young college or might comment. The presiding or addressing the session declared that rivate conferences with distillers and rs the committee had tried to find some f a solution of this liquor assault upon ome but were blocked at every approach. witness for the bill urged that such a ure would only prohibit something that "Trade" anyhow is not now doing, but o promise for the future, no concession e family, no quarter for the little ones. p Hammaker, in his closing argument red, "Capture the plastic imagination of youth, that's the plan, the cunning dia- m of the whole build-up, profit and yet e profit, business and yet more business."

Prayer Meeting in Statuary Hall

was under the International Reform Fed- on, with Dr. Clinton Howard in charge. as at breakfast time, in broad daylight, not dividing hairs about "church and ." To begin, a wreath was laid by the ble base of the statue of Francis E. Wil- by the National President of the W. C. J. Then clergy-men of several denomi- ons, led by the superintendent of the fed- ion, Dr. Howard, took part in the stirring hour fellowship service.

n our left at the breakfast table was Dr. ts Pickett of the Clip Sheet that declares hen blood boils liquor will cease to flow." Opposite us was a Russian who conducts a Church of all Nations in a Baptist chapel here; a Greek merchant with concessions in a general store; a Representative from Winona Lake, Ind., who has made over 400 addresses in 1951 for his Prohibition Party, in schools, churches and clubs. Are there not still thousands of adventurous spirits who wait only the blast of the trumpet to drive forth for some vital human cause?

Progress at the Pentagon

There has been war around this greatest building on earth, a sort of Pentagon-against-the-people affair. The greater burden of taxes has come from what the people in common speech term "expenditures of the military brass." There have been charges that some of the upper officers are not yet in sympathy with unification of the departments of the armed services; charges that materials for the departments are ordered from various and sundry catalogues with greatly varying costs; and that surplus after-war equipment in huge amount has been sold for idle sums and later bought back again by related agencies at unconscionably increased cost. All this is on in hearing of the hour. (Hearings were held two years ago about these same matters. A unified catalogue of all materials was promised then but these massive pieces of literature are slow in arriving.)

In the Church Field

Recently a group of 61 Methodist ministers from Illinois headed by Bishop J. Ralph Magee met in Washington for a three day seminar on the theme "The Year of Decision in the Battle of Ideas." Director of the program was Dr. Roy A. Lambert, skilled in this task. Breakfast talks were made by Senators John Sparkman of Alabama and Paul H. Douglas of Illinois. Among the seminar guests appeared Justice Harold Burton, Ferdinand Kuhn, the *Post's* specialist on the Middle East. A representative of the Austrian Embassy declared that their neighboring border with Hungary is marked by a ditch barbwired and mined. We have seen few groups of clergymen as definitely bent on the discovery of how things really go in D. C.

Washington churches recently have been particularly diligent at their tasks. Undoubtedly Billy Graham set many of the dwellers in the Capital to consider their ways. The Methodists especially are going diligently in a preaching and a house to house appeal at the present moment. There is a deep and earnest conviction among all faiths that a spiritual uplift is imperative.

Three districts in the Washington environs have united in Methodism's Evangelistic Mission under the direction of Dr. Eugene Golay of Nashville. Dr. John C. Millian, superintendent of Washington West District is the executive chairman. Key note addresses at Hamline's remarkable gothic church are made each morning to the group of 250 ministers for the day's work by Dr. Kenneth Copeland of Travis Park Church, San Antonio, Dr. G. Ernest Thomas of Nashville and Dr. Albert E. Day of Baltimore. The Rev. Hartwell Chandler of Bethesda is chairman of the spiritual committee. Bishop Paul Neff Garber of Richmond and Resident Bishop Charles Wesley Flint are collaborating. The host pastor, the Rev. J. A. Leatherman, found that during the preparatory week 249 commitments were made at the altar of his Hamline church. The opening days of the campaign brought reports for each day a total of over 600 commitments. Bishop Hazen G. Werner was the preacher of the closing assembly held in Uline Arena with a union choir of 1000 voices, Sunday afternoon March 9th.

"The leaders, both preachers and laymen, were reformers. But they were reformers primarily because of a religious urge. Their profound conviction was that only as men through genuine conversion became holy, loving, just, honest, and righteous, sincerely seeking to do the will of God, would the nation be reformed."

* * * *

"To Reform the Nation"
by Wade Crawford Barclay
Board of Missions of
The Methodist Church, N. Y.

Lenten Blood Donors

SAN ANTONIO, Tex. — The Armed Forces Blood Bank is expected to be substantially increased as the result of an appeal by Episcopal Bishop Everett H. Jones to members of 61 churches in the West Texas Diocese.

Bishop Jones asked every one of the 14,000 church members who possibly can do so to donate a pint of blood "as a practical form of Lenten service." The bishop cited the project as an appropriate type of self-giving that would at the same time meet a current need.

It was left to various rectors in the diocese to organize the blood donor programs of the individual churches. Some have already done so.

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A Bridge Of Books

(Continued from Page 9)

German universities. Twenty-five per cent were young women, whereas few women had been admitted to a German university before World War I.

On December 4, 1948, in the great hall of the Titania Palast, the university was officially opened. Thornton Wilder, the well-known playwright and novelist, brought greetings from American universities. It was a solemn moment when Mayor Reuter announced: "Die Freie Universitat Berlin ist gegrundet! Ad multos annos!"

Then the task of organizing and strengthening the university began, every step a difficult one in this city torn by dissension, frightfully devasted by war, weakened by poverty, unemployment and hopelessness. But now after only three years the university is firmly established with a distinguished faculty of 250 members and a student body of 5500. Almost 59 per cent of the students came from western Berlin, almost 4 per cent from eastern Berlin, almost 35 per cent from the eastern zone and about 1 and one-half per cent from the western zone. A little over 1 per cent are from foreign lands, of which 25 different countries are represented. There are 8 students from the United States.

It is not an insuperable obstacle that the Free University is now meeting in more than thirty makeshift buildings, that it has no central library, that the only available dining hall seats only 300 of its 5500 students. But it was still a great moment in its infant life when the Ford Foundation announced a gift of $1,309,500 for a library, an auditorium and a dining hall. And it was also a great day when the first three hundred books arrived from the United States, the first shipment sent by World Brotherhood, the National Conference of Christians and Jews, and CARE.

CARE has long recognized that minds as well as bodies may starve, and has established the CARE book fund and the CARE children's book program to replace libraries destroyed by the war, and feed the hungry souls of young and old. In a very literal sense the library of the Free University has been lost by the war, and now it must begin once more to fill its empty shelves. Generous minded Americans have made up their minds to help in this magnificent project and to send, if possible, some 20,000 volumes of books in English.

To the faculty and student body of the university the arrival of the first books was a thrilling event. There was a brief ceremony of presentation, and the books were carried down to the basement of one of the university's temporary buildings, where the library will be installed. When I arrived they were being carefully catalogued and students were eagerly examining the precious volumes. The librarian pointed out to me the huge tomes of the cumulative book index with great delight, exclaiming, "This is our joy and pride!"

So America has built a bridge of books to this new university born of such travail, and at the end of it is a bridgehead of understanding and gratitude. These books are not only "books for freedom," they are also weapons for freedom. This university is dedicated to truth and justice and liberty, and these are more than catchwords in western Berlin. They are living and burning realities, for only a few miles away is a dreary land where the rock of no free institution of learning casts its refreshing shadow, and where truth and justice and liberty are empty mouthings without content or meaning.

L E N T

Frank E. Fletcher

How shall my season of Lent
  Be spent?
In "must not's" and "no's,"
The flesh to oppose?
In things I cut out —
For my good, no doubt?
Deep gloom within
At the thought of my sin?
Is this what is meant
  By Lent?

Let me travel the way Christ went
  Through Lent.
Again I would see
All his love for me:
The shame and the loss;
The garden, the cross.
Be my utmost care
His mission to share.
With him to be spent
  Is Lent.

Hits Reorganization Plan

Nashville, Tenn. — Proposed reorganization of the administrative setup of The Methodist Church was criticized as "a grave danger and disservice" to the Church by the Methodist General Board of Education at its annual meeting. The reorganization plan, recommended by a 26-member survey commission appointed by the Church's 1948 General Conference, is expected to become a lively issue when the 1952 General Conference meets in San Francisco next month.

Three other top Methodist agencies already have voiced opposition to the suggested reorganization. They are the Board of M sions and Church Extension, the Board Evangelism and the Board of Lay Activiti Calling the reorganization a "costly bac ward step," the Board of Education criticiz both the underlying philosophy of the pl and its specific recommendations affecti the education board.

The board was especially critical of wh it termed a "seeming shift in basic emphasi from such goals as building a Christian ph osophy and fostering the child's spiritual w fare to "more materialistic aims" of econ mizing, church management efficiency a increased time for promotion.

At the same time, the board endorsed proposal for extensive revisions in the prese governing regulations for local churche These included: Requiring each congreg tion to keep a permanently bound member ship roll including a record of marriages an baptisms; elimination of "active" and "ina tive" categories of membership; clarificatio of the functions of quarterly conferences a differentiated from the official board mee ings; merging of the terms "official board and "board of stewards;" and clarification o church discipline to cover both large an small churches alike.

Cardinal Warns On Protestantism

Madrid — Pedro Cardinal Segura y Saenz Archbishop of Seville, has warned Spanish Catholics against the spread of Protestantism in Spain. The warning was voiced in a pastoral letter entitled "The Heresy of Protestantism." The pastoral, parts of which were broadcast by the Spanish radio network, declared that "since 1945 Protestant proselytizing in Spain has increased considerably."

It charged that Spanish Protestants are using a greater freedom which they enjoy today to advance Protestantism. "Protestant proselytism, having broken the dikes of tolerance, is not hesitating to advance on the open field towards religious freedom in our country," the cardinal wrote.

According to Cardinal Segura, Protestant denominations have in Spain "162 chapels, one training seminary, one publishing company and two booksellers, all devoted to fostering Protestant propaganda in Spain." The Seville archbishop also charged that Protestant leaders had capitalized on expressions of sympathy for Britain's late King George VI to launch an intensive proselytizing campaign which, he said, had now reached "extremely grave" proportions.

Coupled with the warning against permitting the spread of Protestantism was a sharp criticism of President Truman for saying at a recent press conference that he did not like the present government in Spain. "At a time when negotiations are taking place for for an agreement between Spain and the United States," Cardinal Segura said, "such

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k must be regarded as most unfortu- Stanton Griffis, former U. S. Ambas- o Spain, also was rebuked by the l for attributing the President's re- o the "intolerable delay of the Spanish ment" in connection with religious n.

pastoral letter was issued shortly after reported that the pastor of a Protestant in Seville was beaten up by a group of n boys who broke into the sanctuary fire to its Bibles, hymnals, and pews.

icts First Dean Of Chapel

on University gained its first dean of apel in its 113-year history, March 9th, Dr. Franklin H. Littel, former Chief ant Adviser to the High Commissioner rmany, was charged with his new du- ceremonies at the university's Daniel rsh Chapel. Dean Littell will coordi- he religious activities of the university's students. He will work with the lic, Jewish and Protestant leaders on ff in a program "devoted to the flower- f responsible citizens — responsible as ers of church and synagogue, and re- ble as citizens of the republic," he said response to the charge to the inductee, by Chancellor Daniel L. Marsh. Until Boston University's religious programs been under the leadership of chaplains e university.

ive in the ceremonies, presided over by Harold C. Case of Boston University, religious leaders, among them Dean rd L. Sperry of the Harvard Divinity l, who gave the call to worship, and Walter G. Muelder of the Boston Uni- y school of theology. University chapel nittee members, among them Dean er M. Alter of the graduate school, and g Dean Eugene H. Floyd of the college usic, marched in the processional. The y of Dean Littell was present, including mother and father, of Mount Vernon, . As a feature of his son's induction, Clair Francis Littell of Cornell College, , gave the Commitment Prayer.

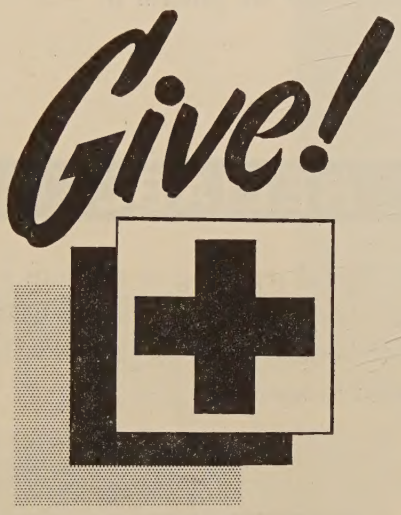
his charge to the inductee, Chancellor h told the new Dean, "I conceive it your as dean of the chapel at Boston Univer- to encourage, foster, develop, exalt, and nify religion in the full-orbed life of the ersity. In doing so you have an oppor- ty and obligation to interpret the past, to erve the present, and to determine he re."

thusiastic Statistics

EW YORK — Calamity howlers who main- the church in the United States is "dy- received a solar-plexus blow from the sticians. Quite to the contrary, they de- ed, the church has grown twice as fast he United States during the past quarter tury.

In the period of one generation, comparative census figures for 1926 and 1950 show a gain in U. S. population of 28.6 per cent. During this period the total membership of the nation's larger religious bodies increased 59.8 per cent. Sixty-seven religious bodies that have more than 50,000 members each and together represent 98 per cent of all members of 256 religious groups in the continental U. S., increased from 53,397,575 to 85,319,274 in the 24 years ending in 1950.

This means that religiously-affiliated Americans constitute a majority of the nation's population, representing 57 per cent. So far as can be gathered from statistics, this is the highest percentage in the nation's history. Protestants outnumber Roman Catholics about 2 to 1, says the special study by the department of research and survey of the National Council of the Churches of Christ in the U. S. A.



"Precise comparisons cannot be made because of the different methods of reporting," says the survey reported in *Information Service*, the department's weekly publication. Different methods are now used to define church membership. The Roman Catholics, Episcopalians and many Lutherans report all baptized persons; Jews estimate all Jews in communities having congregations, and most Protestant bodies count only persons who have attained full membership after the age of 14. The Church of Christ, Scientist, forbids publication of such statistics.

It is probable, the survey calculates, that in 1950 there were about 45,000,000 Protestants and about 22,000,000 Roman Catholics over 13 years of age, about 60,000,000 Protestant, including baptized children, compared with some 28,500,000 Roman Catholics. The survey revealed the growth of the three principal faiths — Roman Catholic, Jewish and Protestant — during the 24 year period when the churches as a whole expanded their membership 59.8 per cent. During this period the Roman Catholic Church gained 53.9 per cent; Judaism 22.5 and Protestants 63.7.

As to whether one major faith group is gaining on the other, the survey commented: Over the past 50 years "it is probable" that "the major faith groups have been in about the same proportion to each other." The survey noted that in 1950, Protestant represented 59 per cent of all church members in this country.

Discrimination In Washington

WASHINGTON, D. C. — Government and church action to remove racial discrimination in the nation's capital was urged in a resolution adopted unanimously by a Methodist seminar on the issues of peace. The seminar group protested discrimination in housing and eating places in Washington which "deny the premise that all men are created equal."

"American citizens attending conferences or conventions here are presently housed, entertained and convened with difficulty and embarrassment caused by discrimination," the resolution said. "We believe much international tension is caused by this discrimination." The group asked the Commissioners, Senators and Representatives responsible for administering the District of Columbia "to take necessary steps to remove all barriers of discrimination so that visitors from all parts of the world may see democracy in practice in our capital."

The seminar, comprising 75 men and women from 29 states and the District of Columbia, was sponsored by the Methodist Woman's Division of Christian Service and the National Conference of Methodist Youth. The resolution will be submitted to the quadrennial General Conference of The Methodist Church as a memorial, requesting the church "to use all its channels for the implementation" of the measure.

Twin Area Calendar

(Boston and New York Areas)

Mar. 23 — Dartmouth-Lake Sunapee sub-district meeting of the M.Y.F., the Methodist church, Claremont, N. H.

Mar. 24-28 — Northeastern Jurisdiction Woman's Society of Christian Service, Scranton, Penna.

April 6 — Palm Sunday

April 11 — Good Friday

April 13 — Easter

April 20 — Northern District, New Hampshire Conference Pulpit Exchange.

April 23-May 7 — General Conference, San Francisco, Calif.

May 4-11 — National Family Life Week.

May 14-18 — Maine Conference, First Church, Bangor, Maine.

May 21-25 — New England Conference, Wesley Church, Worcester, Mass.

May 28-June 1 — New Hampshire Conference, Claremont, N. H.

June 4-8 — New England Southern Conference, Trinity Church, New Bedford, Mass.

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